

THE
PHILOSOPHERS
BANQUET.

Newly

Furnished and decked forth
with much variety of many fe-
verall Dishes, that in the former
Service were neglected.

Where now not only Meats and
Drinks of all Natures and Kinds are
serued in, but the Natures and Kinds
of all disputed of.

As further,

Dilated by Table-conference, alteration
and Changes of States, Diminution of the
Stature of Man, Barrennesse of the Earth,
with the effects and causes thereof,
Phisically and Philosophically.

The third Edition.

Newly corrected and enlarged, to almost as
much more. By W. B. Esquire.

L O N D O N :

Printed for Nicholas Vavasour, and are to
bee sold at his shop in the Temple,
neere the Church, 1633.

THE
PHILOSOPHERS
BANCROFT

Some were rejected.

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The following is a list of the names of the persons who have been appointed to the various offices of the State of New York, for the year 1880, by the Governor, under the provisions of the Constitution of the State.

210930

CONFIDENTIAL - SECURITY INFORMATION

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To the Reader.

THe Back and Belly, two unsounded seas
Oreflow al goodnesse of these later daies,
The new Saints worship'd since the old went
downe,

In Church, in Court, in Citie, and in Towne :
With such devotion, that men now attend
Not houres appointed, but whole ages spend
In these Idolatries, rendring more due
Then blindfold zeale e're tendred to the true.
Sloth, Pride, and Pleasure cleave so neare
the skin,

They make each single birth a treble twin :
Incorporate so in body and in blood,
To thousand vices, but small grains of good:
Let but conceit thrust forth a strange attire
In France, it sets three kingdomes straight
a fire ;

Which leave not burning till they have wa-
sted downe

Lordships and patrimonies of renowne :

To the Reader.

Meltes the earth, and Chimick't into gold,
Done that which none e're did, but one wee
hold

Proceeded further in more strict degree,
Converted Gold in't Garbs of Gallentree :
And still like Alchemists toyling the Stone,
T. H gold, and silk, and earth and all is gone.
Let but a Hellen of some meane degree,
Of farre lesse beuty, more unchast than shee,
Inhabit wildernesses under ground,
If shee be false and faire, she shall be found :
Let Gluttony at howres neare so meet,
Slighted all Circumstance weight by discreet,
Whilst wary Cautions, with most strictest
heed,

Being all observ'd, are lesse oft then we need,
Sit downe full charg'd to overcharge it more.
A thousand dangers waiting at the doore :
Yet notwithstanding all her fearefull guard
There she arrives, and will not be debar'd :
Let Bacchus keepe his Cyder in a cell,
Resort shall croud him wheresoe're he dwell
Let him dig mountains, be they ne'r so high

To the Reader.

Unto the roots where there foundations lye,
And like to artfull Pioners worke deeper,
To keepe their liquor stronger, cooler, sweeter;
Industrious Porters, Coblers, Tinkers,
Swaine,

Will wind it up with their eternall pines,
With Wheelles and Buckets, which not
night nor day,

Shall even rest going up or downe the way,
Whilst paths witraced, former steps unroad,
Become as Dunstable, more worne, more
broad:

But should an Angell to no other end

But only this, from heauen to earth descend,
To tell the world of sickness in her health,
I informe her that shee's poore for all her
wealth,

To give new Rules, and contradict the old,
Though ne'r so bad his Custome should be col'd;
And though his doctrine should confute the
crimes

That have consum'd whole ages in their times
Nothing it were, his paines should bee re-
warded

To the Reader.

With crouds most strangely wondring, not
regarded:

Let Vertue courted in her best array,
By learning with all titles that she may,
Appeare so glorious, that the Suns bright eye
Suffer eclipse in her resemblancey :
K'pon whose glorious person and attire,
Heaven might looke gracious, and the earth
admire

Yet this sweet virgin vertue, learning art,
Deck'd with the marrow of the world, & art
Not not crept into in least particular sense,
In skirts and Borders of small consequence
But by some signe of man, and prooffe of wit,
When after many yeares o're-take not it ;
Yet after tedious houres, and toyled braines,
Dayes, nights, & Books, Costs, thoughts
and endlesse paines.

It being arrested, and laid hold upon,
At the whole suit of mankind should be none
To joyne in action to maintaine a Tryall,
Injoynt approuement gainst so strong denyall.
He that could seite in likenesse of a face,

Being

To the Reader.

Being well accoutred and set out to grace
The meanest matter, thought e're bred in
braine,

It should be descanted and read againe.

Making his comma's (in his portrait wise)

Some pretty nose, his periods like to eyes:

If that prevaile not, what would then be better
To hang Bacchus clusters, sparkling ore each
letter?

Or both together, sure that would not misse,

For they are twins, embrace, and love to kisse:

And all our hot bloods, both with strength and
might,

Pursue them endlesly both day and night.

Bidding vs crosse all Bookes and Lines
deface,

Blot out our Sentences, and give them place:

And then successe our Labor shall attend,

Crowning our undertakings with good end.

These though wee know impossible to doe,

To run with humor we jumpe neare unto.

Placing some part of Venice in our booke,

As of Genevawe have tane a nooke.

To the Reader.

Here's wicked women, as the one hath so;

And here are vertues as the others show:

Here are strong drinkes, your Beere, your
Ale, your Wine,

Your choyce of meats, your grosser and your
fine:

And widowes with their heapes of hoarded
gold,

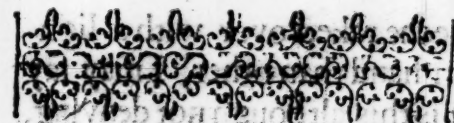
That would beo Lid.ed, though a month to
hold:

And here's good company, d scourfe at will,
Phylosophers, Physicians, arguing still:

Sociates for every man, meanes for digestion;

Can we want custome then, who makes a que-
stion?

To



To the Iudicious Reader,
and him that would buy this
this Booke, this further in the
commendation and use
thereof.

Good Reader, many things
hath beene written by ma-
ny men, and the over-cloying
humor of this age hath so over-
burdened the world with mul-
tiplicity of all kinds, that scarce
there is one subject left, upon
the head whereof a hundred
have not trampled over : a-
mongst which impartial hand-
ling, if it bee possible to lay a-
ny one corner hath escaped
this scrutenous search, and

To the Reader.

beene raked over with a lighter hand than other, I may say it is this, although not denying, but most parts hereof have beene formerly handled and drawne into large volumes, both to the tediousnesse and cost of the Reader and buyer, whereas in this they are effectually and briefly abridged, to be turned unto with facility and ease; diuers excellent additions of things very materiall and necessary, out of *Albertus Magnus*, *Lemnius Scotus*, and others, being in this second impression inserted, which in the former addition were neglected, (although very pertinent to this purpose and argument) the which whosoever hath formerly bought and read in the infancy and imperfect-

nesse,

To the Reader.

nesse, shall not repent him to doe it againe in this maturity and ripenesse it is now growne unto. The use of this Booke is, to make a man able to judge of the disposition and state of his owne body, of the effects, natures, and dispositions of those things wee daily feed our bodies with. The next is, to giue vs a generall insight and briefe knowledge of Emperours and Kings, or men of greatest place and eminencie that are most notified in the world for vertue or vice. All these interlaced, with excellent positions, witty questions and answers upon diuers and sundry arguments, the perfect use and insight whereof, doth accomplish a man for discourse, behaviour and argument at the Table of our

To the Reader.

Our superiours : Written first
by *Michael Scotus* in Latine, and
for the benefit, good approba-
tion and like thereof, formerly
done into English ; and now
thirdly published and augmen-
ted (being a booke of speciall
notice in this kind) to as much
more, by the same Author;

W. B. Esquire.



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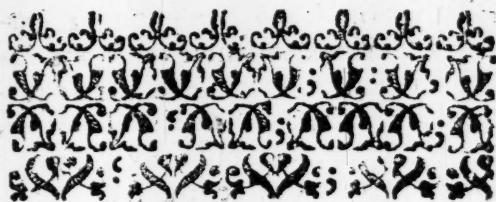
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*That Health is above
Gold, and a sound
bodie above infi-
nite Riches; is a
Text of Truth, ap-
proved with most
joyfull acknow-*

*ledgement, to their comforts that
entirely possesse it, and know the
worth by the use, not by the want:
as doe those poore and life-wearied
wretches, whose pleasures by sick-
nesses perplex, and dayes spurne out
in griefe and misery by the contrary;
yet what is this precious stone to the
Dunghill-cocke, or the richest gifts
of bodie or mind* *fortune, to him*

The Preface

that is not *Gemmarius*; one that truly vnderstandeth their value, and valueth them according to his understanding: The *Crab*, the *Gangrene*, or the *Stone*, that put the knife to incision, or the sawe to abscision, and Traytor-like, racke the body with tortures, not inferiour to death: cry out in him that is patient of this misery: Happy man that art borne from these woes, that art free from these maladies. Cherish therefore that good which is so precious in life (thou that enjoyest it) which keepes off death, and sweetens all the afflictions that oppose us in life, and abuse it not in Riots, in surfeits and disorders, things so apt to deprive it; the losse being so great, and the pleasures so small, and without which, all humane solace is but sorrow; all rejoycing is but mourning, and life it selfe is but death. For to him that hath the highest titles, the largest honours, the fairest reuenues, nay, all the pleasures that the earth and Sea to boot can afford; yet what are all these present, where the *one* is wanting?

There-

to the matter.

Therefore to the preservation of that which is; and redeeming of that which hath beene, but is not, our *Physiologists* propole certaine Rules and directions, for the ordering, reducing, and maintaining of mans body in health; which like a Clocke, by reason of the many severall particles and connexions thereunto belonging is ever subject to diversion and error. For as *Galen*, the Light of Physicians writeth, of that little window, or light of *Man*, the delicacie whereof, not the least creature, or atome in the world, but by accident, may fore offend, yet that there are subje-ctory and pertinent peremptory infirmities besides thereunto belonging ingendred, by *Rheumes*, *Convulsions*, and other operations of the brain, and strings thereunto officiall, 52. diseases: If then so many disastrous Planets reigne over one little member, had it not need of sight and light to prevent them? And if to this one, so many to the whole body of man, how many are incident, and what curiosity therefore is to be given to our

The Preface

steps, when without their limits they are so many enemies of Nature, ready to seize upon us ? And which discipline and direction being observed we may lengthen out our dayes with joy and delight to the last period of their prefixment, when either sicknesse or casualty, one Accident or other shall fall upon us, to the accomplishment of that Sentence which was never yet frustrated by any, nor ever shall, whilst the foure windes blow one against another. For against that, here is no prevention, (*Contra vim mortis, non est medicamen in heritis*) although some, and no meane Clarks, have thought and written to the contrary, that Age might be kept backe, and sicknesse kept by, which if it may be for a time, wee conclude, it cannot be for ever.

*That Age may not be kept backe,
though sometimes tardied
in his speed.*

F RYER Bacon, a man of infinit learning, study, capabilitie and Art

to the Matter.

in his time, amongst many other his
strange and impossible endeavours,
published a booke *De retardanda Se-*
nectute; or the keeping backe of old
age, the which whilst he himselfe in
observing and prescribing the Rules,
Orders, Observations, and Retarda-
tion thereof, grew old in the act,
and himselfe was overtaken with
age: Let the ayre in her wholsom-
mest kinde, with the most nicest ce-
remonies that *Physicke* or curiosity
observed, Fennes and Marishes, and
the low and unwholsome vapors of
the earth unsuckt up thereby, the un-
savory breath whereof may breathe
contagion into windowes.: In stead
thereof, brush over Rockes and Hills,
and Fields and Fountaines, with the
wholsommest perfumes that the best
matters may give it to worke upon,
bring health through the Crannies,
and receptacles of our houses, and
breathe it in at the nostrils of the most
healthfull creature living; let him
rise early, not walke late, be tempe-
rate in Dyet, moderate in exercise,
wary in lust, cheerefull of disposition,

The Preface

fit not much, walke not sildome, sur-
fet never, know the disposition and
state of his owne body, from the lar-
gest content, to the least particular :
be a Physician himselfe, on himselfe ;
use the art and direction of all the
world, and all the Colledges and Phy-
sicians therein : yet notwithstanding
shall age creepe upon him, and bur-
den him with her weight, and the
unnecessary luggage of her carriage,
which is strength in peevishnesse,
weaknesse in performances, will to
desire, yet want to execute, as help-
lessly is daily experienced. For other-
wise, who would weare his head
white, and his beard gray, his eyes
hollow, and his eares deafe, blacke
veines, and dry braines, a dropping
nose, a wrinkled brow, shaking
hands, and toothlesse gummes, feeble
legs, and shrunke sinewes, that might
ransome himselfe, either by paine or
price. The old Courtier, inamored
of his young mistris, sleighted more
for his want, then his will, having
some sparkes of heat, not yet extin-
guished by antiquity, would offer (if
it

to the matter.

it might be) more then the portion
of his supple hammes, to enjoy the
one, but to obtaine the other: like-
wise the face once adorned with
beauty, and more adored than the
Indian sunne, now crept into wrin-
kles, and folded up in the pleats of an-
tiquity, and more eclipsed then the
Sunne (for this I say) what paine or
price so heavy, that these creatures
of lightnesse would not undertake,
but that this ceaselesse lackey to e-
ternity, trouped with Kings to his
pages, never turnes backe to make
amends in his regresse, for any injury
hee effects in his progresse; which
makes one complaine in a Sonnet to
this effect as followeth.

*Could age like dayes as nights ensue,
Each morning fresh her selfe renewe:
What Lady then at nights decay,
But would i'th morne begin her day?
For where's a face so much decline,
That beares not youthfull thoughts
in minde?*

*That often peepe with oylie eyes,
Through doctor'd strange adulteries,*

The Preface

Upon the world in filke and Gold,
That grieve to thinke they are so old:
The Matrons in their ripeſt age,
That ſhould have wiſdome as their

Page,

So much inclin'd to this Devotion,
That to obtain't would give an Otian;
Old age, bad cloathes, ſuch griefe
imparts,

They break or wound al womens hearts

Therefore the Phyloſophers, not
to perſwade impoſſibilities, would
have no man thinke but they muſt be
old; but would have no man old be-
fore hee be wiſe, yet ſomewhat to
runne with the current of humour,
have here added certaine linkes or
lengthenings to theſe *Summa Deſi-*
deria, and as much as may be done by
art, or precept, laboured to keepe
backe theſe aged wrinkles, that de-
prive our beauty and ſtrength, and
nip the flower of all worldly delight,
and therefore doe here at their Ta-
bles, diſcourſe of *Seriacum jociis*, ac-
cording to the rules of wiſedome,
which ſaith, Mingle thy cares with
joyes,

to the Matter.

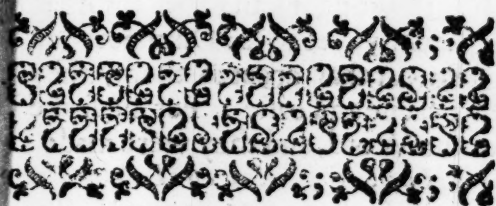
joyes, and thy sorrowes with delight:
crowne the morsels of thy labour
with the height of thy contentment,
and reserve some times for thy va-
cancie and freedome: For the bowe
that is alwayes bent, must needs be
weakened, and unapt for use. And
where sorrow, griefe, and vexation,
which sucke veines dry, and rowle
up the countenance in wrinkles like
a scrowle of scorched parchment, e-
ver lye tugging, what can be expe-
cted but the wast ruine, and deformi-
ty of the whole body? and therefore
at thy Table, in thy Chamber, in thy
places of rest and retirement, lay thy
cares and affaires, and worldly
thoughts aside, till time of conveni-
ent deliberation or prosecution re-
quire them. For as saith *Macrobius*,
Moderate mirth at our tables, beauti-
fieth the body, enlightneth the mind,
and causeth a good digestion in the
stomacke, delighteth our selves and
our company, and increaseth know-
ledge: and with his opinion likewise,
it seemes altogether convenient and
fitting, that our discourse at the table

The Preface, &c.

Should either concerne the natures of those meats and drinckes wee furnish our tables with; or the natures and conditions of those that accompany us at our Tables, or ingenious positions and questions, to exercise our wits at our Tables, or of such pleasant conceits and jests as doe exhillerate our company, and cause mirth at our Tables.

And therefore I have determined to call this present worke, *The Philosophers Banquet*; dividing it into foure equall parts or Bookes, as the nature of the foure subjects wee chiefly handle, conveniently require.

THE



THE PHILOSOPHERS BANQUET.

CHAP. I. *Of MAN.*



IN the Creation of the World, and the admirable composition and frame thereof, with the diversity and distinction of all the creatures therein, and the severall formes, shapes, dispositions, and Natures thereof: although the least of them in creation, may take us up

up with wonder and astonishment perpetually, yet to his Omnipotency and Power that created them, they were facile and easie : For he spake but the Word, and they were made ; *Fiat Lux, & facta est Lux : Let there be Light, and there was Light :* and so of the rest. But when *Man* was to be made, as Lord and Ruler over all the rest, there was a conjunction of the Trinity, and consultation of the God-head, about the producement of so excellent a creature : *Faciamus*, Let us make man according to our Image ; Indue him with soule and bodie, capability, and reason, giving him dominion over the Fowles of the ayre, the Fishes of the Sea, and all the creatures of the Earth. Therefore *Man* thus highly honoured, thus deliberately made, endued with a forme so Angelicall, prerogatives so royall ; *Status corporis celsus, erectus in Cælum* ; a stature of body ascendant, and lifted up towards Heaven : a minde so delate and ample, able to comprehend the height and depth of mysteries, *ascuring the*
World

World in a moment ; yet not contained in the world, as one writeth ^{Mens D} very pithily of this speedy messenger ^{simulacrum} :

*She is sent as soone to China, as to Spain
And thence returnes as soone as shee
is sent :*

*Shee measures with like length, and
with like paine,
An elme of silke, and heavens wide
spreading tent.*

The contemplation whereof, made King David, being stirred up with the wonder and love of such a workman, to breake forth into this 138. Psalm of passion, I will magnifie thy Name, O Lord ; how wonderfully am I made ? All the workes of thy hands are wonderfull, as my soule hath tasted, and knoweth right well ; my mouth was not hid from thee, being made in darkenesse ; How wonderfully was I fashioned in the wombe of my mother ? Thine eyes saw me a rude and indigested heape, and all my members to thee were as written in a booke,
which

which afterwards were not perfitted, but in many dayes. And this little, concerning this little world, Man, especially for a draught of the outward shape and lineaments : his honor, his excellency, his majesty, his discourse and reason, his beauty, his Angelicall faculties. Now let us a little Anatomise in our consideration of the inward part of this workmanship, and how each article and member in his function and office is employed ; in the which, the very tract of the feet, and print of the fingers of that Divine worke-man, that thus wonderfully hath formed them, doth most evidently appeare ; the which the more we meditate of, the more we shall admire.

CHAP. II.

A division of the body of Man, and of the use and office of the inward members thereof.

Quest. **H**ow is Mans body divided ?

Ans.

Ans. Into two parts; *Simple* and *Compound*.

Q. What are the parts simple?

A. They are these, which being divided, doe notwithstanding keepe the name and Title still of the whole, whereof they were a part, as every peece of flesh, is flesh.

Q. How many are the parts simple?

A. Nine. (*viz.*)

1. *Bones.*

2. *Ligaments.*

3. *Gristles.*

4. *Sinewes.*

5. *Pannicles.*

6. *Cords, or Filiaments.*

7. *Veines.*

8. *Arteries.*

9. *Flesh.*

Q. How may they severally be distinguished in their use?

1. *Ans.* First, *Bones*; the foundation and frame of the body:

*Senselesse, Dry,
Cold, and Earthly.*

2. Secondly, the *Lineaments* are white fastenings, proceeding from the *Bones*, voyd of blood and sense.

3. Third-

3. Thirdly, the Gristles are a stay to the Bones, that they rub not over-hardly one against the other, and more earthly, dry, and hard, then Ligaments, but not so much as the Bones.

4. Fourthly, the sinewes are a tough substance, proceeding from the braine, or marrow of the back-bone, and give sense and motion ; which the former doe not, being altogether insensible.

5. The office of the *Pannicles*, which are little skinnnes, made of sinewes and ligaments, are to defend and keepe together the members, and to impart to many of them sense; as to the *Heart, Liver, Braine, Lungs, Splene, and Kidneys*.

the 3 first,
c 3 prin-
pal mem-
bers of life
first for-
ed in the
ombe,

6. The *Filiaments* serve to draw nourishment, being as it were slender threeds, and some to retaine the same and expell what is superfluous.

7. The veines are thinne and slender pipes, carrying the thicker blood into all the parts and members of the body, and have their beginning of the Liver.

8. The

8. The Arteries are Pipes of thick and strong skinne, which carry the vitall spirit throughout all the body, and proceed from the heart, they are also called Pulses: The Veines and Arteries are joyned together, to the intent the Arteries might receive Nourishment from the blood, and the blood in the veynes, warmth from the vitall spirits in the Arteries.

9. The Flesh is a substance made of thicke blood congealed, and is (as it were) the cloathing of the body.

And so these are the parts, divisions, and offices of the members belonging to the body of Man, framed by the wonderfull composition, and providence of God.

*A comparisen of Mans age, to the
foure seasons of the yeere.*

1. First, his Infancy is compared to the Spring, because it is hot and moyst.

2. Secondly, his Adoloscency, or youth, to the Summer, because it is hot and dry.

3. Third-

3. Thirdly, his virility or manhood, to Autumne, cold and moyst.

4. Fourthly, his old Age to Winter, being cold and dry.

CHAP. III.

How to chuse out a place fitting for the erecting of a convenient habitation for the Pleasure, Rest, and solace of Man, and the exercise of this his admirable composition and Facultie.

First, singe out a convenient place or soyle, where you meane to erect your Edifice or building, not farre distant from some running River, Fountaine, or other water, and bordering neare some Thicket or Grove; or shadowed with Elmes, or other Trees, for they are a very delectable object to the Eye; for they many times besides, breake the heat of the Sunne, and the rage of the winds, and are convenient both for shelter and sight. And likewise as in these, so you must be regardfull, that the ayre wherein

wherein your scituation should be, be not corrupt and damped by the Exhalation of Fogges, and other vapours suckt up by the Sunne from Fennes and Marishes, and other low and rotten grounds there neare-unto neighbouring. For the ayre is a great preserver, or drawer-on of health or sicknesse, and hath a powerfull hand in the state of every mans bodie; and is the originall cause of many dangerous diseases, and much continued health.

And for the Foundation thereof, it is necessary and convenient, that it be placed upon a dry and sandy ground, of some fit height and elevation, with the windowes towards the Sunne-rising, except the prospect otherwise perswade you.

All these things being thus considered and effected, compasse in a plot of ground convenient for a Garden, which stored with variety of sweet hearbs and flowers, yeelds much content and profit, both for the pleasure and health of man. To the which, not impertinent, wrote that
Doctor,

Doctor, who thus verified his Direction :

(sus,
(acn.

*Aer sit mundus, habitabilis, ac luminoso-
infectus neq; sit, nec olens Fœtore clo-*

Which is thus Englished.
*A Builder that will follow wise
direction,
Must first foresee before his house
he make,
That the ayre be cleare, and free from
all infection,
And not annoy'd with stench of ditch
or Lake.*

And as for the scituation to the former directions, I adde, that a care be had that the wayes be good, and faire; and that there bee convenient woods, waters, and such like; not being ore-topt with too high hils to hinder prospect, or to pen in too much heat, or cold; causing thereby too sudden changes: after this, for the building I thus advise briefly, Let it be rather usefull then sumptuous, like enchanted Castles built in the ayre;
 out

out of which Knights errant were wont to rescue captiu'd Ladies : thus furnished with a convenient seat and building, then let the studious of health be observant what meats and drinkes are most nutritiue, and what time most convenient to be taken as they hereafter follow.

CHAP. IIII,

Of the houres of Eating, and of the times appointed for that service : of which one saith :

Horacibi est quando stomachus desiderat escam.

THat there are dietary times and houres appointed for mans Repast and Refection, as decency and order requires, is not unknowne unto any, yet we though allowing they may be observed at all times for civility and fashion, conclude, wee may not sometimes partake of them without satiety and danger. For concerning our times of eating, *Rasis* saith, it is then most convenient to
eat,

eat (not at the times appointed) unlessse it so happen that the substance and weight of our meats before taken are decocted and descended to the inferiour parts of the Belly ; and those parts are become light and easie in themselves, in the which no ex-tention or crudity remaineth : convenient exercise having proceeded thereupon. For indeed to prescribe against the strictnesse of rule, when-soever the appetite best serves, then it is thought most wholesome and convenient to eat. For as saith *Rasis*, wee must be wary wee dull not the edge thereof by over-long fasting and breaking of houres, unlessse it prove false unto us, as it doth most usuall with Drunkards, and such like unordered and ill Dieted persons : but after that a man of good observation and Dyet shall desire to eat, and the nourishment taken before was neither grosse nor much, and which hee finds now well digested, let him then Dyet himselfe anew without delay ; for if he deferre so long that hee lose his appetite and stomacke which be-fore

fore served him well, then is hee either to take the sirrup of violets, vinegar, or warme water, and then to keepe fasting, till by vomit his appetite be renewed againe.

And furthermore, it is to be observed, that every man take those meats that stand best with the state and disposition of his Body, and doe eat as often as before hee hath beene most accustomed unto; for use and custome being once associates of long familiarity, doe so incorporate and colleague with us, that they become part of our selves; unlesse hee haue growne upon an ill ordered custome, which is altogether to be taken heed of and avoyded, though not suddenly, as at once, yet by little and little; For, *Consuetudo est altera natura*; Custome is another Nature, and will not easily forsake us hastily: And for our times of repast, they should bee so ordered, that at least we should eat once in one day, and at most not above twice: or that which is more temperate, to eat thrice in two daies. For as it is good for them to eat twice

in one day, that have weak and moist bodies, so it is hurtfull for them that have bodies fat and grosse; but to those that use much exercise or labour, greater quantities, and grosser meats may be lesse offensive. But to other of studious, nicer, and sickly constitutions, & contrary dispositions, contrary observation is to be regarded.

Averrois, the Commenter upon *Avicennas* Canticles, saith, It is a more commendable manner to eat thrise in two dayes, then twice in one day: because it is thought, that the act digestive is finished in the third digestion, in 18 houres; for the which, when there shal be taken three meals in two dayes, the digestion shall bee perfected in this time throughout all the members, or very neare: whereupon we conclude, that our repast is then to be taken, and our bodies fed, which is the peremptory rule not limited to time or order, either long or short, when a perfect digestion is made throughout the body of that taken before.

Dioge-

Digenes being asked what was the best dining time, answered, For a rich man when he could get a stomacke, and for a poore man when he could get meat.

CHAP. V.

Of the order of our eating and refection.

THe Reason oftentimes that our digestion becommeth slow and evill, ariseth for the most part out of the diversity of meats of divers natures and qualities, taken at once, without distinction or order; preferring grosse before subtle, and light before heavy, and dry before moyst; and that we eat much, and exceed, when wee should take little, and forbear; and because of the tedious delay, and long interposing betwixt the beginning and the ending of our meales. And therefore to help digestion, hindered by
C these

these or any other occasion, it is prescribed, that our meat should be prepared and fitted according to the seasons of the yeare, and to the Temper of our bodies, (that is to say) hot in the winter, and cold in the summer; yet not in extreames in either: For wee must abstaine from those *Sorbilia*, supping meats, but immediately removed from the Fier, as from those that are so cold, that they are kept as under the snow, other Countries presidenting us in the example.

Avicen in his Canticles saith, that in our meales and repastures, we should so farre become *Physicians* over our owne bodies, as to mingle those that are moyst and soluble, with others that are stip-tike and binding, so allaying the violence in both, by the mutuall moderation of eithers quality, that we may enioy the temperature of them, to our health and pleasure, by this mixitive application of vi-
ands

ands sweet and delicious, with those that are tart and more eager; dry with moyst, and liquid with dry. And this our *Commenter* holds to bee both a precept and Cannon, in this golden rule or government of dyet: being so necessarily required in the preservation of our health: and that all things should bee measured in quality, in quantity, in time and order, according to this meet and convenient direction, whereby our bodies may be preserved in health, which otherwise will fall upon disorder and ruine.

A little pausing after withall, both for physicke and fashion, though a full stomacke would rise, and an empty would sit down: unto which, that Poet was witty that thus prettily compared Marriage to a Feast:

Marriage (*saieth hee*) hath oft compared bin
To Publike Feasts: where meet a
publike rout:

C a

Where

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*Where those that are without,
would faine goe in,
And those that are within, would
faine goe out.*

CHAP. VI.

*Of the natures and qualities of the
most usuall meats and drinckes
that are taken at our Tables, the
more rarelier omitted.*

TO distinguish of the severall
natures of all kindes of meats
and drinckes, were, I take it, a
worke to guild gold, though per-
adventure it might be satisfactory
to some that have more wealth
then health, and more curiosity
then wisdom; for it hath beene a
question disputable, whether there
be any perfect health or no, but a
dependance or neutrality be-
twene sicknesse and health; like
Hypocrates twins, alwayes toge-
ther: and since I know the grea-
test part of the world, rather takes
care

care to compasse and possesse them, then like Physicall Naturalists to picke holes in their wholesomenesse: as if God, that made all things good, had made nothing perfectly wholesome. And first of Bread, the Staffe of life.

Of all other kindes of Bread that are, *Rasis* saith, that bread that is made of wheat is most convenient for all men: because being well salted, leavened, and baked, it is found more subtile and digestible, and more longer comforteth the stomacke, then bread of any other kinde.

Averrois, upon *Avicens* Canticles, gives a reason hereof, saying, It is of better digestion, for the well sifting and seperation of it from the Branne, but it is slower of digestion therefore, Branne being a sudden preparative thereunto. And that Bread is accounted the best, which is baked in a Furnace of Iron or Brasle, temperately

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rately salted, and leavened, and made light like a sponge.

Rasis as afore, saith, that Bread unleavened, is hardly digested, and slowly departeth the stomack, causeth paine in the belly, a stopping in the Liver, and the stone in Reines. *Rasis* further saith, that Barley bread is colder then Wheat, and of smaller nourishment, and ingenders windinesse and Choller, and other cold infirmities, hardening the belly, and binding it.

*Barley
Bread.*

Bread of all other graine, is according to the nature of the grain. And *Avicen* further addeth, that no Bread is to be eaten, untill it be one night old.

Bread is the staffe of Life, of all the rest.

Fine Manchet is the whitest, and the best :

Physicians, of all Breads, this Maxime hold,

Too new, are neither wholesome, nor too old.

CHAP.

CHAP. VII.

Of wine, and the qualities thereof.

VInc, as saith *Jfacke*, in his third booke of Dyets yeelds good nourishment, keepes the body in health : neither is there any meat or drinke found so comfortable unro it, for the naturall heat and familiarity it hath therewithall ; exceedingly strengthening digestion, the heat thereof being like unto our naturall heat; and therefore soone converted into pure and perfect blood : Moreover, it clarifies all thicke, grosse, and corrupt blood, and opens and cleares the entrances and passages throughout the whole body ; especially the Veines, for passage thereof: opening the stoppings likewise in the pores and pipes of the body, driving away the darke mists, fumes and follies begotten of sorrow betweene the

C 4

fancy

fancy and the braine; strengthening all the members of the body, chearing the heart, and making the minde forgetfull of sorrow; causing mirth, audacity, and sharpnesse of wit, inlightning the understanding: but all these with moderation, preserving somtimes even in extremities. And therefore (saith *Salomon*) *Give strong drinke to him that is ready to perishe*; and therefore with these and the like arguments to be given, we conclude in the generality, of the vertue and praise thereof, That the use is excellent, the abuse set aside.

Some ancient Writers have reported, that the wine of great *Tyria* hath this effect, that it will heat cold bodies, and coole hot bodies; moysten dry, and dry up moyst: and oftentimes so, that the thirst is hereby more suppressed then by any other thing. *Rasis* saith, that wine generally inflameth the Liver, and heateth the stomacke,

stomacke, yet prepareth a passage to our better digestions, increasing blood, fattening the body, and augmenting naturall heat, and helping nature in her owne proper acts: strengthening digestion, expelling superfluity of humours, with ease and facility. Health and strength being encreased thereby, and old Age retarded and kept backe: and last of all, comforting the heart, and chearing the countenance. But if it be taken superfluously, it hurteth the braine, dryeth the sinewes, sometimes causing Cramps, Appoplexies, and sudden death to ensue. And further thus one writes thereof,

*'Tis Wine a drooping, fainting hart
doth cherish;
And wisdom doth prescrib't to
those that perish:
It heats the blood, and elevates the
braine;
But yet to much thereof wee must
refraine.*

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The wise mans cuppes not many
ought to be,
For Bacchus saith, I fill to them
but three;
What more they take, and doe not
order keepe,
Fighting, some madnes it procures,
or sleepe.

CHAP. VIII.

Of Meath, and the properties
thereof.

DRinke made of Hony, according to *Rasis*, is exceeding hot, and causeth a rednesse in the face, and is very hartfull to those of hot complexions, but for those of phlegmatike more convenient: And therefore the Commenter upon *Avicens* Canticles, saith, that this Honey-water is better then wine to those of cold bodies, and weake sinewes.

CHAP.

CHAP. IX.

Of strong Ale.

ALe (as saith *Rasis*) especially made of Barley, weakens the Nerues and sinewes, causeth dulnesse and head-ache, yet pro-uoketh Vrine, and represseth the heat of Drunkennesse.

That which is made of Wheat; mixed with Parsley and other hearbs, is adjudged best of all men, as that which is onely pſt up with forcible ingredients, to shew a strength in weaknesse, wherein no vertue or goodnesse remaineth else, is accounted worst. Of which one writeth,

Ale for antiquity may plead and stand

Before the Conquest, conquering in this land:

Beare that is younger brother to her age,

Was then not borne, nor ripe to bee her page:

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*In every pedling Village, Borough,
Towne,
Ale plaid at foot-ball, and tript all
lads downe:
And though shee's rivall'd now by
Beere her mate,
Most Doctors wait on her, that
shewes her state.*

CHAP. X.

*Hereafter followeth a discourse of
the natures of all kindes of flesh.*

Flesh (as saith *Isacke*) is of great
nourishment, fattning the
body, and making it strong and
lusty, and thole that use it conti-
nually, and in ample manner, are
so replenished therewith, that
they find a fulnesse of blood and
strength in nature, and need often
Phlebotomy, and especially the
more, if they adde wine thereun-
to.

Commonly all Flesh much
heats, and therefore is not held

conve-

convenient for those that have a-
gues or fulnesse of blood, or any
other diseases that are nourished
thereby. That flesh that is red
without fatnesse, is of greater nou-
rishment than that which is fat ;
and engenders lesse superfluties,
and more strengthens the sto-
macke : We divide all manner of
Flesh into these two kinds, grosse
and fine ; those which are grosse,
are convenient for men of labour
and exercise : those which are
more subtile and easie, to those of
contrary dispositions, yet not ut-
terly abandoning the former, lest
thereby they abandon their
strength : to which effect one
writeth merrily, and may bee
thought on seriously, as followeth,

*Two men being once put to their
choyce of meat,*

*The one would grosse, the other fi-
ner eat :*

*The one chose Beefe and Mutton
for his share,*

The

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The other Partridge, Plover, Pidgeon, Stare ;

*These and no other might they feed
or take,*

For certaine yeares, and for experience sake :

*The time expir'd, they both were
brought to view,*

*To see of these, th' effects that
would ensue :*

*The first thus Dieted with homely
fare,*

*Was fat and frolicke, th' other leane
and bare :*

*And hee cry'd Beefe, still looking
huge and big,*

*Th' other weak & bare, exclaim'd
on Pig*

*And his wing'd dainties, whose
sweet meat were sowre*

To him, eat up of those he did devour

CHAP. XI.

Of wild flesh.

Every living creature generally, according to *Isacke*, in his
third

third booke of Dyets, is either wilde or tame ; the flesh of all wilde Beasts is (for the most part) more dry, and of harder digestion, then of the tame, and yeelds a worse nourishment to the body, by reason of their much motion & labour, and heat of the ayre, and Sunne wherein they live without shelter or shade, by which they are so parched and dried up, that they are scarce manducable ; at least little nourishing, excepting onely the wilde Goat, whose naturall coldnesse and humidity, by heat and labour, is both allayed and tempered : as also through their much motion, and agitation, the saueur and ranknesse of their flesh is taken away; and so becoms a fit helpe to digestion. The flesh of all beasts that are tame, are æquivalent with this one of the wilde, and of greater nourishment then any other, by reason of their shadowed and temperate ayres, yet something grosse and hard of digesti-

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digestion they are, but the Male more light and easie then the Female, being of more calidity and moystnesse, and therefore more laudable: But the gelded hold the meane betwixt both.

CHAP. XII.

Of Kiddees Flesh.

Kiddees flesh, according to *sacke*, is very temperate, hauing in it no admixture of euill, no separation of good, yet though it beget so temperate a blood, it is seldome without some appertinent cause prescribed to men of labour, or grosse constitutions, which prosper better upon stronger substances; but men of easier exercises and deuotions, a meat better than this is not to be found, being not so weake, but that it may well nourish the body; nor so strong as to fill it with repletion and grosse humours, but yeelding

a well mixt blood and substance, betwixt grosse and subtile, betwixt hot and cold. And hee further saith, that those that are milch are better then the other, both in nourishment, savour, and digestion; and breed better blood, for the milke betters the naturall humidity.

CH H P. XIIII.

Of Lambes flesh.

Lambes flesh, according to *7-sacke*, is not good, although sucking, by reason of the abundance of humour, flyminesse, and Phlegme that it engenders, whereby being taken, it slippes out of the stomacke before it bee digested. *Averrois* is of opinion, it receives some better temper from the earth.

CHAP.

CHAP. XIII.

Of Rammes-flesh.

R Ammes-flesh, according to *Rasis*, is more grosser then Kidde, and doth more increase strength and humors, and in some degrees equals the Kidde ; the younger are the best for food, but the old for the flocke : the flesh of either being well digested, yeelds much and good blood, but especially the Weather, or gelded, because the heat and moysture thereby is tempered, whereby they yeeld a good savour and tast: yet *Galen* exceedingly disables the Flesh of Rammes in every degree, and commends the flesh of Calves.

CHAP. XV.

*Of Calves flesh, and Oxe flesh.
(vulgo) Beefe and Veale.*

CAlves-flesh, according to *Auerrois*, is exceeding good and commendable, not having in it that Skinny coldnesse that Oxe flesh hath; and for the excellent taste and rellish it hath, come second to none; aequivalent herein with the Kidde, whom hitherto we have preferred before others; yet failing in other his vertues, engendring not so good humors.

Bullockes-flesh, according to *Bullockes* *7* *sacke*, engendreth a grosse, thick, *fl.* *fl.* and melancholy blood, giving much nourishment to the body, yrt is hard of digestion, and slowly departeth the stomacke, disappearing it selfe into all the members, and exceedingly stuffing the belly; so that if melancholike persons shall much feede thereon, it will procure unto them the rising
of

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of the Spleene, Quartane Agues, Leprosies, Cancers, and many other diseases, according to the complexion; which whosoever experienceth shall finde most generally true.

CHAP. XVI.

Of the divers kinds of Hogges-flesh.

Hogges-flesh (according to *Avicen*) is more naturall to the constitution of Man then many other creatures, being more cold and moist, especially the tame and home-bred; but the wilde are contrary, being hot and dry, and of lesse nourishment.

The best are not to be taken often, but sometimes, and the best parts thereof are those least accounted of; as the feet, eares and cheekes: these being exceeding nourishable, and yeelding a good dige-

digestion; easing, and making soluble the belly, by reason of the much moisture and humidity they have yet provoking not vrine, as some hold the contrary, & to those of weake Dyets not so commendable: the yong are the best, best nourish, and ingender best bloud.

CHAP. XVII.

Of Harts-flesh and Hares-flesh.

HArts-flesh is melancholy and hard of digestion: the yong are best, the middle age not so good, the old worst of all, but the gelded-yong have a degree of goodnesse above the rest, because their heat and driness is best tempered. Yet *Avicen* saith, notwithstanding their grossenesse, they are swift of defention, and engender quartane Fevers. The utmost of the taile is poison.

The Harts taile, some part is poison.

The

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*Hares
flesh.*

The Hare especially (saith I-
sacke) engenders melancholly
blood, because the creature it
selfe, and the flesh thereof are ex-
ceedingly melancholly. Yet I-
sacke saith, The Flesh thereof be-
commeth something more ten-
der being hunted, and killed in
chase. Therefore saith one.

*The Hare's a creature more de-
lighted in
For sport and pleasure, then for
flesh or skin.*

CHAP. XVIII.

Of the Members of Beasts.

THE Head is grosse and much
nourishing, heats the body,
and therefore is not to be eaten
but in cold seasons; out of which
unfit application is the Collicke
often ingendred. Whereas taken
in fit seasons, it much comforteth
the

the blood, and augmenteth sperr.
But the braine therein being cold,
Breeds a loathing, and hurts the
stomacke, and is when to be ea-
ten, first of other meates, yet with
regard, being good for those of
hot complexions, as enemy to the
contrary: those afflicted with a-
ny cold diseases. In some it
strengthens nature, and mollifies
the stomacke: in others, not de-
pending much upon the constitu-
tion.

The Vdder is cold and grosse, *The Ud-*
and although it nourish much, yet *der.*
is it slowly digested.

The Liver is hot and moist, and
hard of digestion, and slowly hath
egression: yet *Isacke* saith, it in-
genders good blood: but the Li-
vers of those that give sucke are
best: yet the Liver of a Hen is bet-
ter then any other.

Liver.

Heart.

The Heart is of a hard sub-
stance, slow of digestion, but be-
ing well digested, nourisheth
much.

The

Lungs.

The Lungs are easie of digestion, and quickly passe the stomake, for the lightnesse and rarenesse of the substance.

Raines.

Tho. Raines are illaudable in two things: One for the grossenesse and hardnesse of the substance; the other, because it receives the nourishment from the fatnesse of the urine: whereby they engender grosse and thicke blood.

Rasis saith, that red flesh without fatnesse, engendreth a thicke blood, with few superfluities; but the fat nourisheth more, yet engenders a moyst blood likewise, with more superfluity of humors, but of more nourishment.

But that which is betwixt both, engenders a temperate blood, and is best.

Feet.

The Feet engenders a slymie blood, yet the former are more light and hot: the hinder, more heavy and cold.

CHAP. XIX.

Of flesh in peeces.

Flesh boyled in peeces (as saith *Rasis*) is the worse therefore, and nourisheth little, in respect of that which hath the true use, which is boyled whole: yet it is good for those that abound with raw humors, drying them vp, and being very assistfull that way.

Flesh that is baked, is grosse, *Flesh baked.* and yeelds much nourishment, yet is hardly digested, unlesse it finde a strong hot stomacke, it bindeth the belly most properly, especially when no fat or oylie thing is eaten with it.

Flesh boyled with pepper and egges, is ever hot, and therefore *French mans diet* best manducable in cold seasons; being a meat which strengthens the body, and nourisheth more than any other meat. Besides, it encreaseth sperme and blood, making the body strong, beautifull,

D

and

and able, and inciting to lust : yet
in some it breeds a loathing, heats
and ingenders the stone.

CHAP. XX.

Of all kinds of Wild-Fowle.

Vilde-fowle (as saith *Isacke*) are generally mote
light and subtile then others : All
Fowle doe little nourish or streng-
then the body ; yet the wild more
than the tame, having both a ten-
derer skinne, and easier substance :
the cause of their rerenesse is pro-
cured by their much motion, and
drynesse of the ayre.

The tame likewise in some per-
sons, ingenders good blood, and
are more temperate in one degree
then the other, by reason of their
moderation of labour, and humi-
dity.

Of all other Birds, the *Starke*
is the most subtile, the young Par-
tridges,

tridges, Chickens, the Pheasant and the Henne, and the young more light then the other, breeding a better blood, and more strengthening the appetite : the male being best, by reason of the temperate fatnesse.

But the best of all tame Fowle *Hennes* is Hens flesh, being an excellent *flesh*. preservative against the Leprosie: And it is said that the braine of the Hen augments the substance of the matter of the Braine, and sharpens the wit : which in this manner wee finde further commended :

The Hen of all Fowles is accounted best ;

In two things farre excelling all the rest :

For first, to them that want or brain or wit,

The Hennes braine doth augment both that and it.

And in her body shee the Egge doth breed,

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*The Yolke whereof turnes to much
Blood and Seed.*

CHAP. XXI.

Of the Henne.

Henne.

THe Henne (according to *I-
sack,*) is lesse humid then her
Chicken, and therefore hardly
to bee compared to the Chicken
for temperatenesse in digestion:
yet being well digested, yeelds
better nourishment.

Stares.

Rasis saith, that the Stares flesh
of all other is best.

Quails.

The Quails flesh next unto
that, adiudged not over-hot in di-
gestion, because it engenders lit-
tle of superfluous humours. After
these, the flesh of young Partrid-
ges, yet something grosser are
they, they are stringent, yet of
much nourishment.

Partridg

CHAP.

CHAP. XXII.

Of young Pigeons.

YOung are of a vehement heat, ^{Pigeons} inflames the blood, and ingender Fevers. *Iſacke* ſaith, young Pigeons are very hot, copious, and moyſt, wherefore yeeld groſſe nourishment, which is witneſſed by their tardineſſe and ſlowneſſe of wing: but being fledged, and put to flight, become more light and eaſie of digeſtion; they are good for the Phlegmaticke, but hurtfull to the Chollericke.

Duckes, ſaith *Iſacke*, are worſt ^{Duckes} of all Water-fowles: and their fleſh (as *Raſe* ſaith) engendreth much ſuperfluities, and breeds a loathing in the ſtomacke, yeelding little ſuſtentation to the body, and ſome are of a ranke ſauor, which addes to their ill.

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CHAP. XXIII.

What parts of Fowles are best.

Belly.

THe belly of all Fowles according to *Isacke*, is griesly and hard of digestion, but being digested, yeelds much nourishment: yet of all other, the Gooses is best: for her store of moysture in her wings, after that the Chickens. And likewise the Lyuer, more nourishable then the other: yet the wing of every Fowle more commendable then both, because of the labour and motion thereof, whereby all superfluous humours are dissolved.

Necke.

The necke of the Goose and Hen, are better than those parts in any other fowle: likewise those that are cut, are better than the rest.

Chickens are better then any other, because they yeeld better nourishment, and purer blood.

Like-

Likewise commendable are the parts of *Stares, Partridges, Hens,* and *Cockes.*

CHAP. XXIV.

Of Egges, and the properties thereof.

EGges, as *Isacke* aforefaith, *Egges.* yeeld much nourishment, because the whole substance thereof, especially the yolke, for the vicinity it hath with mans nature, is easily thereunto conuerted.

The Egges of Hennes and Par- *Partridge*
tridges, are better then any other: *Egges,*
both which much augment sperm
and incite to lust. After those
the Duck-egge taketh place, al- *Duck-eggs*
though it yeeld but euill nourish-
ment. But Goose-egges are loa- *Goose-eggs*
thing; yeelding an euill taste and
favour. The yolks of all Egges are
hot, and easie of digestion, the
white is cold and viscous, and not

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Yolke.

so easie. And concerning the yolke of the Egge, some writers are of opinion that it converts into as much blood and nature, as it is in waight and quantity it selfe.

White.

*Egges
fryed.*

Rasis saith, that Egges fryed hard, are hard of digestion, and slowly depart the stomacke : but the soft are otherwayes, being easie and light ; but those which are trembling, neither hard nor soft, are in the best measure handled.

*An Egge you well may take, and
cracke, or cut,*

Though meat you doe forbear,
drest by a slut.

Or thus ;

An Egge, an Apple, and a Nut,
May be eaten with a slut.

CHAP. XXV.

Of Milke.

Milke, saith *Isacke*, is a neare neighbour to blood. For it is
nothing

nothing else but blood concocted in the vdders in the second course for it receiues the whitenesse and taste from thence.

Rasis faith, that new milke is a neighbour to Temperatenesse; and although it be cold and moist, yet doth it fatten and strenthen the body, helps those that are in Consumptions, restores the Lungs wasted, cures the dry Cough, and asswageth the heat of the Vrine: yeelds a good nourishment and moisture to dry bodies, and reduceth the blood to a good temper; Likewise augmenteth sperme, yet the conversion thereof is swift, and therefore not to bee used of those that haue Feauers, nor of those that have any paine in the head, through any disease. Those that are troubled with Collickes, or any other the like,

*Cowes
milke.*

Cowes milke of any other, is accounted most grosse, and is good for all those that would fatten their bodies.

D 5

After

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Assesmilke Asses milke, for all those that would macerate themselves, and make leane their bodies, being moyst, subtile, and piercing, and naturally good against the Consumption of the Lungs.

Goats milke.

Goats milke, betwixt both these, holds a temper, but Sheeps milke above all other engendreth superfluities.

Sheepes milke,

Isacke saith, that milke being used of those that are in health, so not often in time, nor much in quantity, ingenders good blood, moystens the belly, helps the brest, the Consumption of the Lungs, and the paine in the bladder, especially if it have lost the watrishnesse thereof, being compounded and thuckned with some other thing, as Rife, or such like,

Butter-milke.

Rasis saith, that the milke of Butter helps the flux of the belly, the red choller, and those that have leane and weake bodies: And the better doth it those things, if some hot Iron shall be oftentimes

quen-

quenched therein.

Whey likewise hath his ver- *Whey.*
 tue cleansing the Scab, the Jaun-
 dise, and pushes of the skinne, and
 the red Choller, and cooleth the
 stomacke, heated by inflammation
 of Wines, or other hot drinks.

Fresh-Butter, skinnes the raw- *Butter.*
 nesse of the throat, destroies Ring-
 wormes and Tetters, and abateth
 the rednesse of the face, taking a-
 way the wheales and pimples
 thereon, and so cleareth the skin,
 and beautifieth the Complexion :
 yet doth it ascend the top of the
 stomacke, and there breeds a kind
 of loathing.

Butter sod weakens the sto- *Butter*
 macke, but mollifies hard impo- *(sodde.)*
 stumes ; and being applied in plai-
 sters, helps the byting of Vipers,
 or other venemous beasts : yet the
 continuall eating thereof, breeds
 Phlegmaticke diseases ; yet not-
 withstanding more soluble and
 nourishable it is and of greater
 vertue then many other things.

CHAP. XXVI.

Of Cheese.

NEW Cheese is of nature cold and grosse, neither can be said to be simply good, being so cold and heavy of it selfe, but being old it varies therein according to the antiquity: that which is of a salt sharpe taste, is both hot and burning, causing thirst, drying-up the body, and little nourishing; yet that which is old and fresh, being taken in a small quantity after meat, closeth the mouth of the stomacke, taking away the facie-ty, fulnesse, and loathing from thence, which may be caused by excesse of sweet meat taken before.

Isacke saith further, that Cheese for the most part is bad for the heaviness, it over-loads the stomacke withall, and the hardnesse of digestion in it; and thereby the
 of tep

often users thereof are incident to the Chollicke and stone in the Reines, yet meaurably taken, the lesse it offends; Of which one thus merrily jests :

(Cheese,
The Rich and Poore doe both eat
Yet both alike not feed ;
The Rich man takes 'it for his tast,
The poore man for his need.

CHAP. XXVII.

Of Fishes.

Fishes (as saith *Isacke*) are generally cold, and doe engender Phlegme, and are fit and convenient to be eaten hot, and of those of dry complexions, and especially in the Summer time, and in hot Countries : for very unfit they are for cold and moyst complexions, especially, in cold seasons and Countries.

There are diuersity of Fishes,

Sea fishes as Sea-fishes, and Riuer-fishes :
River-fishes The Sea-fishes are those that are
fishes bred in the Sea, but those that are
 bred in the Banks, and stony and
 sandy places, are more subtile and
 laudable, and more easie of dige-
 stion then other of the Sea-fishes
 are, and doe engender more and
 better blood, yet slowly passe out
 of the stomacke, by reason of their
 lesse moysture.

But Fishes of sweet-waters, are
 for the most part grosse and slymie
 and harder of Digestion; yet they
 more easily passe the stomacke;
 but though they are lesse nourish-
 able then the Sea-Fish are, yet
 these are best, and thereby bette-
 red, that are bred in running-wa-
 ters, being stony at the bottome,
 and farre from the annoyance of
 Cities, or any other filth.

But Fishes in abiding Ditches,
 and standing-waters, are worse
 then the rest, for the harshnesse of
 their taste, and hardnesse of Dige-
 stion: and especially the worse, if
 they

they be farre from the Sea, or other Riuers, whereunto no Freshwaters have recourse.

Rasis faith, that all Fishes are hard of digestion, staying long in the stomacke, causing drynesse and thirst ; and from those that are fresh, is engendred a Phlegmaticall blood, which doth breed an ill slyme in the body, out of which springs many infirmities.

Therefore those Fishes are to be chosen and reputed best, whose substance is not slymie, nor very grosse, nor hath any euill smell, or doe soone putrifie ; nor are such that remaine in Lakes & Marishes nor stinking-waters, nor standing-pooles, or in a place where they have ill meat, nor those that remaine amongst weeds.

Salt-Fishes are by no meanes to *Salt-fish.* be eaten, vnlesse at such a time as one would Physicke himselfe to vomit thereupon ; If any man desire them, let him take a small quantity thereof, and let him take
it

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it with some oylie or soluble meat.

Crabbes.

The River-Crabs, according to *Anicen*, are very good for those that have weak bodies; and being eaten with Asses-milke, are good against the Consumption of the Lungs. Likewise the broth made thereof, will dissolue the hardest impostume ingendred in the body if it may have accesse thereunto.

CHAP. XXVIII.

Of Pulses.

Rice.

NExt are we to speak of some kinds of *Pulses*, and first of *Rice*: *Isacke* saith in his third booke of Dyets, that Rice is dry in the fourth degree, and hot in the first; and being boyled with water, helpeth the chollicke, and being boyled with Almonds, becommeth soluble and laxative, nourishing well, begetting good blood,

blood, and augmenting sperme; and the water thereof taketh away pimples from the face, and clarifies the skinne; but the Rind or Pils thereof are reputed poyson as saith *Avicen*, yet being taken in drinke, doe extenuate paine in the mouth, and breake the impostume upon the tongue.

Rice-wa-

ter.

Beanes, according to *Isacke*, are either Greene or dry. The Greene are cold and moyst in the first degree, and nourish little, but beget grosse and raw humors, and cause a windinesse in the belly: but the old are cold and dry in the first degree, and begets a windinesse and grosnesse in the uppermost part of the belly: from whence ariseth a fume that hurts the braine, whereupon ensue idle Fancies and dreames; they are of much digestion, but are retained long in the stomacke.

Beanes?

The great white Beane being not old, is the better; and being boyled with water, loseth much of

White

Beanes.]

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of his grosnesse and windinesse; especially if the first water shall be taken away, and a second added thereto, and so after well boyled, and eaten with Mints, Origan, Cinnamon, and such like. And they that would be cleare of complexion, and mundifie their skinne and bodies, let them use to wash them with the flower thereof.

Rasis saith, that greene Beanes beget raw humours in the stomacke, and procure Phlegme in the entrailes, and a windinesse in the guts.

Lentils,

Lentils, according to *Rasis*, are cold and dry, and engender melancholy blood, dry the body, dim the sight, and engender many other diseases, being often used.

And *Isacke* further saith, that they fill the brainewith grosse and heavy fumes, from whence proceeds a paine in the Head, and fearefull dreames thereupon.

Ciches.

Ciches (as saith *Isacke*) are both white and blacke; the white are

are hot in the first degree, and moyst in the middle, and are hard to digest, causing inflammation and windinesse; insomuch that the flesh is extended and puffed up thereby: whence it comes, that the eaters thereof are of cleare skinne: For the Flesh being puffed up, becomes thereby the more white and cleare.

The blacke are hotter then the white, and lesse moyst; and helpe the opilation of the Liver, being boyled with Parsley, and Liquorish, and the broth thereof drunk, increaseth milke and sperme, and provokes Vrine.

Pease, as saith *Arnold de Villanova*, in his Tract of the Government of health, are of this nature; that if they are moystened with Ciches a whole Night in sweet-water, and the day following boyled with two or three heats, and then strained, and being strained, kept, and at meat, being heat againe with a little white-wine, and

Pease:

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a little of the dust of Spike-nard and Saffron, and a little salt, and supped at the Table, or taken with a piece of bread, clenseth the veines of the Head, and the passages of the water: and the more effectually doth it, being boyled with Parsley and Alifanders.

But the vulgar are too much deceived, that thinke they should be softened againe in Lee, because by that second softening, all the thinne substance and appetite is added, which by the first mollifying was separate and lost.

CHAP. XXIX.

Of Pot-herbs.

NOW according to our Method, are we to speake of Pot-herbs, that their effects may be the better knowne.

Garlicke, according to *Rasis*, is hot and dry, causing thirst, and pro-

provoking lust, expelling windi-
nesse, and heating the body; yet
is not to be eaten of persons of hot
complexions, neither in hot coun-
tryes, nor seasons. *Galen* calleth
it the Countrey-mans Treakle;
and the stench thereof, Beanes
or Lentils being roasted and eaten
after, will take away. Likewise,
Rue being chewed, and a little of
it swallowed into the throat, hath
the same effect. Also worme-
wood, Mynts, or wild-mynts be-
ing chewed, and a little vinegar
taken after them, are likewise
adiuvant therein. The like doth
the root of Beets, being eaten, as
Pliny noteth: though the old
verse seemeth to import other-
wise, which saith,

*If Leekes you like, but doe their
smell disleeke,*

*Eat Onyons, and you shall not smell
the Leeke:*

*If y^e of Onyons would the scent
expell,*

EAT

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*Eat Garlicke, that shall drowne
the Onions smell:*

*But against Garlicks sauour, at a
word,*

I know but one Receit, and that's

[]

Sorrell.

Sorrell, according to *Rasis*, is hot and dry, and the vertues thereof are to binde the belly, sharpen the stomacke, helpe Red choller, and quench thirst. And *Avicen* saith, that the mouth being rubbed with the iuyce thereof, is a present remedy for the Tooth-ache.

Dyll.

Dyll, according to *Isacke*, in his second booke, is hot and dry; and being taken in wine, dissolveth windinesse and Tumors, and the leaves thereof sod in oyle, have the like effect: And further, refresh after labour, and provoke sleepe, as the seed being drunke doth Vrine; increasing milke, and clenſing the belly from putrifaction of humors.

Avicen

Anicen likewise noteth, that it causeth sleepe; and further, that it helps the bulking in the stomacke, caused through the operation of meats: but the often eating thereof, weakens the sight, though it lengthens the shortnesse of the winde, caused through Phlegme, and stuffing in the Lungs. Likewise it expelleth wormes in the body, and helpeth a bad digestion.

The Garden Lettuce (according to *Isacke*) is better than any other hearbs, for the engendring of a good blood, and is the better, not being washed in water; howsoever it is easie of Digestion, a procurer of Urine, and good against the red choller, cooles the boyling of the blood in the stomacke, causing sleepe, and augmenting sperme and milke. *Lettuce.*

The Mynt (saith *Isacke*) is hot and dry in the second degree; prevokes an Appetite, takes away all putrifying humors, suppleth the sharp- *Mynt.*

sharpneſſe of the Tongue, being rubbed therewith, and the mouth being waſhed with the Decoction thereof; and the powder of the dried Mynt, is ſweetened againſt the putrifaction of the Gummes, and rottenneſſe of the Teeth.

Creſſes.

Creſſes (ſaith *Iſacke*) doth heat the ſtomacke and the Liver, mollifie the belly, provoke Luſt, ſcower the Lungs, helpe the ſhortneſſe of winde, and the riſing of the ſpleene: and taken of women with child, doth cauſe abortions and untimely births.

Poppey.
Opium
take, cauſeth ſleeping to death.

Poppey (ſaith *Iſadke*) is white and blacke; Of the blacke is made *Opium*, but the white is more laudable, and of better diſpoſition: Of both which *Dioſcorides* ſaith, that the eaters thereof ſhall be ſubject to much ſleep and forgetfulneſſe.

White Poppey.

Raſis ſaith, that the ſeed of the white Poppey is cold; and eaſeth both the throat and the breaſt, and

and augmenteth sleepe.

Alifanders, or wild Parsley, as
saith *Serapion*, being made into *Alifander*
a Plaister, and applyed unto either
Pushes, Morpew, or Scab; doe
cleanse it exceedingly. Likewise
ease the paines of the Bladder, and
the Reines, opening the pores of
the body, and scouring the pas-
sages of the urine, and expelling
sweat: Likewise cleanseth the
Liuer, and dissolveth windynesse
and chollicke.

And further, *Rasis* saith, it is
hot and dry, and although it much
helpe the Appetite, yet causeth
it head-ache, and other paines
therein: whence proceeds fan-
tasies and ill dreames, much hur-
ting those that are troubled with
heat, and therefore after it should
be eaten Purslane and Endive, to
ullay the heat thereof; yet being
eaten raw, it cleares the conduits
of the Lungs from grosse humors,
opens the opilations of the Liver,
& asswageth the pain in the throat

E

Pur-

Purflane.

Purflane, according to *Rasis*, doth quench the heat, drynesse, and thirst in the body, bindeth the belly, and easeth the paine in the Teeth, and helpeth those that are troubled with the Fluxe, caused through rednesse of Choller: Likewise it diminisheth sperme. *Avicenna* saith, Let Warts be rubbed therewith, and they are taken away.

To take away warts

Raddish leaves.

The Raddish, saith *Rasis*, is hot and dry, and stayeth long in the stomacke; withall, it diminisheth Phlegme, but elevates the meat to the mouth of the stomacke, and causeth vomiting: the leaves thereof further digestion, and help the Appetite, taken in a small quantity before meat. *Isacke* saith, being taken after meat, they allay the windinesse thereof, causing it to descend with the owne substance.

Dioscorides saith, the Root being taken with salt, breeds store of milke, provokerh Vrine, and wo-

womens monthly Termes ; and being put into a hollow Tooth, with a little Ginger, the Gumme being rubbed therewithall, it allaies the paine exceedingly.

Rapes, according to *Isacke*, are hot in the second degree, and moyst in the first, and of more nourishment then other herbs, yet are hard at first to digest: They do dillicate and mollifie the flesh, and prouoke lust, and augment sperme. *Pliny* saith, that the Rape being boyled and applied, drives the cold from the feet, and hath a marvellous vertue to inlighten the understanding.

Rapes.

Rue, according to *Isacke*, helps the Digestion, and hath a vertue to expell all grosse and slymie humours, to dissolve windinesse in the stomacke, and moysten the belly.

Rue.

Avicen saith, that it takes away the smell of Garlicke and Onions, sharpens the sight, and abateth lust.

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Sage.

Sage, according to *Dioscorides*, represseth the menstrues in women, causing abortions, and untimely births: and the leaves and branches thereof, being fryed, stay the itching or tickling of nature: The Iuyce of the leaves thereof, being rubbed upon haire of any colour, turneth it to blacke, likewise helpeth the byting of venomous beasts.

Spinage.

Spinage is good for the Lungs, the Throat, and the Stomacke, making soluble the belly, and giving good nourishment.

Mushrom

Sow-beard, or Mushrome, according to *Rasis*, is cold and grosse, and being taken raw, ingenders Phlegmes, the Chollicke, and windinesse in the guts: neither is it to be eaten but with hot sauces, and meats, but the red is not to be eaten at all.

*Toad-
stoolc.*

The Toad-stoolc is much worse then the Mushrome; for it hath choaked and killed many that have taken it; and the best that it doth,

doth, is but to breed Phlegme in the body in abundance.

And these are signes of the deadly nature and disposition of it; the softnesse, flyminesse, and grosnesse: and which being cut in the middle, and but set out of hand, it doth instantly putrisie and corrupt.

CHAP. XXX.

Of Fruits.

Galen my Father, because he eat no Fruit in all his life, lived long, and in health: whose example in his life, I imitated, but then being dead, my example lost, I began to eat fruits, whereupon insued unto me many infirmities: Afterwards I abstained from all greene fruits, and was free from many infirmities which before I was incident unto; and all indeed, ulesse a dayes Fever, or sudden

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passion, and my Friends which were counsell'd by me, and abstained likewise, in their whole lives, were not troubled with many diseases.

Figges.

Figges, according to *Rasis*, doe cleanse the Reines from the Gravel and stone; but being new, they are windy, though otherwise they breed little of ill humour, especially if they finde the stomacke cleane: But if not, they putrifie therein, and corrupt, and the often eating thereof breeds Lice.

Figs breed Lice.

Dates.

Dates are hot, and give a nourishment to the body, thickning the grosse blood, and polluting it, especially if taken often at meat: likewise they hurt the Teeth, and increase Phlegme.

Dioscorides saith, *Dates* are hot and moyst in the second degree, and easier digested then *Figges*, and more provoke Urine, but those that use them, shall be incident to the swelling of the spleen and Liver.

Grapes

Grapes, as saith *Rasis*, being *Grapes*, ripe and sweet, are hot in themselves, yet of lesse heat then Dates, neither doe they cause opilations as Dates doe : yet are they windy, and some degree more hurtfull ; they fatten the body much, and cause erection of the yard ; but those of the slenderest skinne, doe the soonest descend, and are lest windy. Those which are sowre and tart, are of lesse heat than the sweet ; and these being washed in cold water, and eaten before meat, doe quench the heat in the stomacke and Liver:

Bitter Grapes are cold and strigent, and repress the red choller *Bitter Grapes*, and superfluity of blood: but those that are dry and temperate in heat and nourish well, make no opilations as the Date doth, although they are stronger, and nourish more.

Pomegranats, that are sweet, *Pomegranats*, saith *Rasis*, in stead of cooling the *nates*.

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body, ingender a heat and windi-
nesse therein : yet they supple
the throat, as the sowre doe cause
a sharpnesse and gnawing in the
stomacke, and ingender wind in
the Heart and Lyver ; yet saith
Avicen, they allay the red chol-
ler, and heat of the blood, repress
Fevers, and vomiting.

Isacke saith, that the *Pome-
granate* apples are more usuali for
Medicine, than meat, for they
give but small nourishment : al-
though it be good, yet, saith he,
they doe quench the sharpnesse of
humors, comfort the stomacke,
and the iuyce thereof, being drop-
ped into the eyes of the sicke of
the Jaundise, takes away the yel-
lownesse from thence.

*A receipt
for the
Jaundise.*

Citrons. *Citrons*, saith *Rasis*, whether
they be sweet or sowre, do streng-
then the stomacke, but especially
the sowre : They bind the belly,
being taken before meat, but ta-
ken after, dissolve it; but the sowre
are ever the most potent in the
ope-

operation thereof.

Peares, according to *Galen*, being taken before meat, do bind, *Peares*; but after meat are laxatiue. *Isacke* saith, that sweet *Peares* are temperate, especially if they be eaten with the Toad-stoole, it takes away the toughnesse, and makes them of a lighter digestion.

The wild *Apples*, according *Apples*. to *Rasis*, as aforesaid, are cold; and the more sowre they are, the more stringent they be, much deriving their effects from thence; and withall, ingendring a stymie substance in the mouth of the stomacke.

Avicen saith, that *Sweet-Apples* *Sweet Apples*. naturally do strengthen the heart; and baked, helpe the appetite but little, though some affirme the contrary: the daily eating thereof fills the veines with heat.

Peaches, according to *Avicen*, *Peaches*. if they be ripe, are pleasant in the stomacke, and cause an appetite to meat, and therefore are not to

be eaten after other meat, but to goe before, and especially those meats that are dry, because otherwise they corrupt the same: They are slow of digestion, and are not perfectly good, though of much nourishment.

Isacke saith, that the great *Peaches*, (if they be ripe) doe mollifie and loosen the belly, but the unripe doe binde it. The lesser *Peaches* are good for the stomacke, and doe abstract from thence all fatieties and loathing.

Medlers. according to *Isacke*, are cold and dry in the first degree strengthen the stomacke, and expell chollericke digestion, provoking vomits and urine: but those are most directory, that are taken before meat, and doe most comfort the stomack, least hurting the sinewes thereof; which if afterwards they doe, *Dioscorides* saith, there are many that imagine they helpe the loathing of the stomack being taken in the instaht thereof.

Of

Of *Cytron-Apples*, *Avicen* saith
that the Rind thereof being held *Cytron*
in the mouth, yeeldeth a good fa- *Apples.*
vour; the jayce thereof killeth
Ring-wormes, the Decoction
thereof causeth a good colour in
the Face, and fattens the Bo-
dy.

Mulberries ripe and sweet, ac- *Mulber-*
cording to *Isacke*, doe moysten *ries.*
the belly, and provoke Vrine, but
soone depart the stomacke: but
being taken fasting, in cold water,
are very cooling, quench the thirst
and extinguish heat.

Plummes, saith *Isacke*, are of *Plummes*
two sorts, white and red: The
white are hard of digestion, and
hurtfull to the stomacke; the red
are moyst and soluble by nature,
and much mollifie the belly, and
helpe the red choller; yet being
taken often, hurt the stomacke;
but before meat ever the lesse.

Cherries, according to *Isacke*, *Cherries.*
are very convertible, but ingen-
der a grosse Phlegme and stymings
in

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in the concave places of the Lyver and spleene, and therefore oftentimes ingender Fevers, and are bad all manner of wayes, but best if taken before meat: for otherwise they swimme on the top of the stomacke being full, and there are soone turned into rottennesse.

Almond.

The *Almond*, according to *Rasis*, is temperate and hot; and although it supples the throat, yet it is heavy to the stomacke, and there doth remaine long, opening the opulations of the spleene, and allaying the heat of the urine, and being eaten with Sugar, doe increate sperme.

Parsley.

Garden-Parsley, saith *Isacke*, eaten, opens opulations, provokes Urine, binds the belly, hurts the diseased of the Falling-sicknesse, and is especially bad for women with child, breeding ulcers and Pushes upon the body thereof: neither can we commend the vertue thereof to any, because it contracts all the humours in euery mem-

member together in the stomock,
whence proceeds vomiting, the
Seed and branches, both provoke
Vrine, yet the seed more then the
branches.

Orage or *Attriplex*, as saith *Orage*, or
Rasis, is cold and moyst, doth mol- *Artiplex*
lifie the belly, and nourish well,
and is good for those that have hot
Lyvers: Yet *Pliny* saith, that by
them many diseases are ingendred
as wheales, and pushes, and such
like.

Red-Carrots, according to *Ra-* *Red Car-*
sis, are hot and windy, and hard *rots.*
of digestion, and doe adde a sharp-
nesse vnto the sperme; withall,
provoking urine and lust, as beget-
ting ill blood and humours.

Beets, according to *Pliny*, are *Beets.*
of two kinds, white and blacke.
The blacke being sodden in wa-
ter, doe cure the Itch, and the
juyce thereof doth helpe the gid-
diness in the Head, and allayes
the singing in the Eares; and like-
wise as it provokes urine, and
happeth

helpeth the paine in the Teeth, it stirreth lust, and excites: It is alwayes good against poyson.

Borage.

Borage, according to *Constantine*, is hot and moyst in the first degree, and naturally purgeth the red choller, and easeth the Heart-ache. The herbe eaten raw, according to *Platea*, begets good blood. The stalke, as saith *Rasis*, ingenders the blacke choller, and begets fantasies and dreames, yet doth lenifie the breast, and throat, and aslwageth drunkenesse.

The broth thereof drunke without the hearbe, loseth the belly, but the hearbe eaten with the broth, hindeth it, by the strange contrariety it hath: And therefore that the extremity may be tempered, let the first broth be cast away, and after boyle it, with something that is fat.

Onions.

Onions, as saith *Avicen*, being eaten with vinegar, doe neither coole nor heat, cause Thirst, nor
sup-

suppresse it. For these vertues it is most commended, as saith *Dioscorides*, that it helpeth the appatire being eaten, as the iuyce thereof dropped into the nose, purgeth the Head. The iuyce whereof, rubbed with vinegar upon the Face, taketh away spots: the much eating thereof molifieth the belly, and provoketh to sleepe.

Gourds, saith *Avicen*, much *Gourds.* prevaile against choller, yet are hurtfull for mellancholy and phlegmatike persons, the iuyce thereof held long in the mouth, alswageth Tooche-ache. *Receit for tooke-ache*

Cummin is hot and dry, according to *Rasis*, and much helpeth digestion, dissolveth windinesse; Taken with vinegar, stay the monthly termes of women, and being taken in drinke, or annointed thereon, stoppeth the bleeding of the nose, and often used, it causeth palenesse, and abateth colour: as the seed thereof being *Cummin*
ming-

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mingled with water or drinke, al-
layes the windinesse and griping
of meats boyled with them, and
being fenerally taken, kils worms
in the maw.

Fennell.

Fennell, as saith *Isacke*, and the
seed thereof, augmenteth milke,
helpeth the opilation of the lyver,
purgeth the raines, and bladder,
and breaketh the stone, and is
forcible against *Quotidian-agues*,
and taken with meat, helps the
running of the eyes.

Isope.

Isope (as saith *Rasis*) is very hot,
and being much eaten, dims the
sight.

Bieter

Almonds.

Bitter-Almonds, according to
Isacke, are hot and dry in the end
of the second digestion, doe both
extenuate and strengthen the
stomacke, and dissolve all slymie
and grosse humours : Likewise
cleares the brest and the Lungs
from Phlegme, and opens the opi-
lations of the Lyver and spleene.

Nuts.

Nuts, according to *Rasis*, doe
turne all chollericke thicke hu-
mours

mours that they find in the stomacke, into choller it selfe ; and doe cause an aching and giddinesse in the head ; but that this hurtfull and ill nature may be taken from them (saith one) they ought to be layd a whole night in warme water, and so to be cleansed and moistened.

Dioscorides saith, two Nuts, with two dry Figges, and twenty Rue leaves, with a graine of salt, being all beaten together, and eaten fasting, make a speciall preservative against all poyson.

*Preservative
against
poyson.*

Filbers, according to *Rasis*, are lesse hot than small-nuts, but more heavy ; and they are vertuous in Medicine, against the prickings of Scorpions. *Serapion* saith, that *Filberds* being roasted, and eaten with a little Pepper, doe exsiccate and dry up Rhumes.

Filberds.

Chesnuts, according to *Constantine*, are windy, and provoke lust, yeelding much nourishment, yet are hard of digestion, but being roasted

Chesnuts.

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roasted (saith he) become more easie and behoveful, both in goodnesse and taste.

Walnut.

The *Wall-nut* (saith *Isacke*) is unobedient to Digestion, and much hinders egestion, though it procure Vrine : and the eating thereof (saith he) are commonly more for pleasure than profit, since they little nourish the body, but much offend it.

CH H P. XXXI.

Of sundry kinds of Spices.

Pepper.

Pepper (according to *Isacke*) as aforesaid, well digesteth our meat, allaying the windinesse therein, yet being a spice very hot, much heats the stomacke and the Lyver, hurting those exceedingly that have hot bodies, especially much used in the summer.

Ginger.

Ginger is hot and moyst, and a Digester of meat likewise, and is good

good for those of cold Lyvers and stomacks, as otherwise much beneficiall to the body ; besides, helping the Rhumes in the Eyes, likewise drying up al superfluous moistures in the Head, the decayers both of memory and wit.

Setwell, according to *Avicen*, *Setwell*. is the Triacle and Quintessence of all poyson, yet saith *Constantine*, being well compounded, it dissolves all windinesse in the body, and strengthens the stomacke, provokes an appetite, takes away the stinch of Garlicke, being put into the mouth : And *Macrobius* saith, it allayes the heat and inflammation of winds.

Galingale (according to *Rasis*) resolves windinesse, breedeth a good smell in the mouth, pleaseth the stomacke, and is a Digester of meats. And *Avicen* saith further, it aslwageth the chollicke passion, provokes lust, and mitigates the paine in the reines.

Clives, according to *Avicen*, are hot

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Cloues. hot and dry in the third degree, and well relish the body, sharpens the sight, helps the paine in the stomacke and Lyver.

Cynamon is hot and dry, and strengthens the stomacke and the Lyver, helpeth digestion, expels windinesse, openeth opilations, provokes the Menstrues and urine.

Saffron. *Saffron*, according to *Isacke*, is hot and dry in the first degree, strengthens the stomacke and Lyver, and is good against the shortnesse of the wind, and likewise for women labouring with child. *Rasis* speaking of himselfe, saith; There was a woman in travell long, and could not be delivered, and I gave unto her 3. i. of saffron, and she was presently delivered: and likewise of others have I often tryed it, and found it unfallible: And further in the commendations thereof (saith he) it being put into a cup of wine, and drunken therein, much exhilara-

*A receit
against
drunken-
nesse.*

lerateth the heat, and cheareth the countenance.

Pliny, in his second booke saith, that he that first drinckes Saffron in the morning, may drinke all day after with what company soever, and never be offended therewith.

Caramayes, according to *Constantine*, are hot and dry in the third degree, and dissolve windiness, strengthen the stomach, and kill wormes in the belly, further digestion, and provoke urine. *Caramais*

CHAP. XXXII.

Of Sawces; as Mustard, Salt, Vinegar, Honey, and Oyle.

Mustard is hot and dry, in the middle of the fourth degree: and thereby dries up the moisture of the head and the stomach: And some say, that being drunke in the Morning fasting, it clears the humours of the head, and *Mustard*

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and much helpeth the understanding. *Pliny* saith in his second booke, being taken in Vinegar, it breaketh the stone.

Salt.

Salt, according to *Rasis*, is hot and dry, abstracting all hurtfull and moyst humours from our meats, relisheth the tast thereof, and sharpeneth the Appetite; but being over-much taken, dryes the body, and hardens the blood, weakens the sight, and diminisheth Sperme, and breedeth the itch.

Vinegar.

Vinegar is cold and dry, and macerates the body, diminisheth strength, strengthens the blacke choller, and dryes up sperme, but weakens the red choller & blood, makes subtile, and piercing the meats wherewith it is mingled.

Honey.

Honey, as saith *Isacke* in his second booke, is hot and dry in the second degree, and through the pores of the body emptieth all ill humour, caused through any indigestion or Distemperature thereof, and much cleanseth the
veines,

veines, and therefore is good for those that are cold and moyst by nature, and especially for old men; but ill for those of hot bodies and complexions, because thereby it is changed into chollericke humors, especially by the heat of the blood.

And further *Avicen* writes thereof, that being raw, it ingenders windinesse in the stomacke, and a bitternesse in the brest, and a sharpnesse at the Heart, procuring also vomits and egestions.

The *Oyle of Olives*, (saith *Plynie* in his fourth booke, describing the nature thereof,) is to soften the belly, cleare the Face, expell poyson from the Heart, allay windinesse, helpe the Eyesight, assuage the paine of the head, and all burning Fevers.

The *Oyle of Nuts* (saith *Rasis*) is very hot and binding, and according to *Avicen*, helps the shingles, *S. Antonies fire*, and the *Fistula* in the corners of the eyes.

The

*Oyle of
Olives.*

*Oyle of
Nuts.*

Oyle of
Almonds

The Oyle of *Almonds*, according to *Rasis*, is very temperate, and easeth the brest and the Lungs of many infirmities, as also the Bladder and the Reines ; yet breeds a loathing in the stomacke and slowly descendeth : According to *Dioscorides*, it taketh away the spots in the Face, and healeth and closeth up all skarres, and grounds of wounds that usually remaine after the cure, helps the dimnesse of the Eyes, and takes away the scurfe from the Head.

The Oyle of *Poppey* is adjudged to the nature of Poppey it selfe.

Thus having discoursed of the nature and qualities of the most principall meats and drinkes usual amongst us, we come now to set downe as a necessary addition to the first booke, a short direction and rule for preservation and continuance of Health.

Re-

Regimen Sanitatis.

A Mans owne observation upon his owne body, experimentally, what he findes good, or evill, is the best Physicke to preserve health; but it is a safer conclusion to say, This agreeth not well with mee, therefore I will leave it off: then, that I finde no offence in this, therefore I may continue it; for strength of nature in youth passeth over many infirmities, that he must pay for hereafter in age.

Discover and discern the creeping on of old age, yeeld to it, and thinke not to doe as formerly thou hast, for Age will not bee kept off.

Beware of sudden change, in any long accustomed point of Diet or health; and if necessity inforce it, fit thy selfe to it; for it is a secret both in Nature and State, That it is safer to change many

F

things

things of lesse moment then one of more consequence.

Examine thy custome of Dyer, Sleepe, Exercise, Apparell, and the like; and try in any thing thou shalt judge hurtfull, to discontinue it by degrees; but so, as if thou dost finde any inconvenience by the change, thou mayst returne. For, it is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit onely for thine owne body.

To be free minded, and chearefully disposed at houres of meat, sleepe, and of exercise, is one of the best precepts of long lasting life.

As for the passions and studies of the mind, avoyd envy, anxious feares, anger, fretting inwardly, subtle and knotty Inquisitions, sudden joyes, and exhilarations in excessse, sadnesse not communicated. Entertaine hopes, mirth rather then joy, variety of delights,

rather than surfeit of some one wonder, and admiration : And therefore, Novelties and studies that fill the minde with splendid and illustrious object, as Histories, Fables, and contemplations of this Nature, are good.

If you fly Physicke in health altogether, it will be too strange for your body when you shall need it : if you make it too familiar, it will worke no extraordinary effect when sicknes commeth. I commend rather some dyet for certaine seasons, then frequent use of Physicke, except it be growne into a custome ; for those dyets alter the body more, and trouble it lesse.

Despise no new accident in your body, but aske opinion of it, and that quickly.

In sicknesse, respect health principally, and in health, action ; for those that put their bodies to indure in health, may in most sicknesses, which are not very

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harpe, be cured onely with diet and good keeping.

Celsus could never have spoken it as a Physician, had he not beene a wise man withall, when he giveth it for one of the greatest precepts of health and long life, That a man doe vary and interchange contraries; but with an inclination to the more benigne treame.

Use fasting and full eating, but rather full eating: watching and sleepe, but rather sleepe: sitting and exercise, but rather exercise, and the like: so shall Nature be cherished, and yet taught masteries.

Physicians are some of them so pleasing and conformable to the humour of the Patient, as they presse not the true cure of the disease: and some other are so regular in proceeding according to Art, as they respect not sufficiently the condition of the Patient. Take one therefore of a middle

temper; or if it may not be found
in one man, conjoyne two of ei-
ther sort, and forget not to call
aswell the best acquainted with
your body, as the best reputed for
his owne faculty.

*The Physicians further
counsell.*

*Principiis obsta sero medicina pa-
ratur,*

*Cum mala per longas, invaluerit
moras.*

Englished.

*Delay not any knowne disease too
long,*

*Lest thou grow weaker, and it grow
more strong.*

Briefe, but excellent Rules
for health.

R *Am fruits thy stomacke will
annoy,*

Beware of drinking late,

*Long watching with disorder'd
houres*

F 3

will

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Will soone impair thy state.
Impatience is no friend to health,
A fretting irefull mood
Will stirre the veines, and hurt the
braines,

And eke infect the blood.
Eat seldome of the salt and sowre
The windy roots eschew,
The Lemman and the Cowcumber
Will make thy stomacke rue.

The bale and bane of eyes & sight
Is Venus, Wind and Fire :
Oft looking downe doth burthen
much,

Cold water they desire,
To rub, to kembe, to stretch their
Armes,

If fasting that thou be,
To body, head, and spleene also,
Are wholesome things for thee.
Noone-sleeps, much sloath, and sit-
ting still,

What breed they else but woe?
Who ever saw a sloathfull man,
A healthfull body show?
To ache, to gout, to stone, to rhum,
To palsie, piles and all,

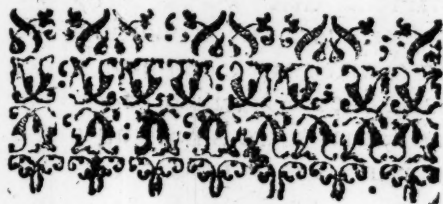
A lazy body by desert,
Centinually is thrall.
Use Exercise in measure then,
If sound thou wilt be still,
But after sweat, beware of cold,
For that will breed much ill.
Ware how thou sit, or lye on ground
For that thy ioynts will lame:
Thy body drawes soone from the
earth,
That will corrupt the same.
Th' early morning mountain walks
And eke the running streames,
Refresh the wearied spirits of man,
When Phœbus shews his beames.
But war at night when dew is faine
And Sun by course is set,
Then noysome Ayre, e're thou be-
ware,
Will soone thy Corps infect.
A Potheccaries shop of Drugs,
Let not thy stomacke be;
Nor use no Physicke till thou need,
Thy friend adviseth thee.
Let seldome blood but when disease
Or Plurisies doe call,
But after fifty yeeres be past,

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*Beware, bleed not at all.
Eschew lewd lust, if thou be wise,
Hot spice, and wine forbear;
Fly surfet, ryot, and excesse,
And eke long sweating, beare.
Observe those Rules & Lessons wel,
Keepe Necke and Feet from cold,
So maist thou live by nature's course
Till yeares have made thee old.*

And so endeth the first booke
of *The Philosophers Banquet*;
containing a Discourse of the Na-
tures, Vertues, and Dispositions of
those things that are eaten and
drunke at our Tables, as they are
collected from the works of the
most Famous and Learned Do-
ctors, both of ancient and modern
times.

THE



THE
SECOND BOOKE;
OR,
SECOND COURSE
at the *Philosophers*
Banquet.

PROEME.



Having now dis-
courted of the
nature and ver-
tue of those
things, which
are usually ea-
ten and drun-
ken at our Tables; Next it re-
maineth

maineth that we proceed with the manners and conditions of those that may accompany us at our Tables: Of which *Macrobius* saith, that there is nothing more conjunctive or proper to wisdom, then the fitting of our speech to Time, and Place, and Persons, as occasion may call us.

And therefore that the *Pallas* may bee the better seasoned with the variety and passages of our discourse from one thing to another.

Wee will beginne to discourse of Emperours, Kings, and Potentates, applying the wise sayings, and constant resolutions, ever to our selves; and that in a double use: The one for our discourse and pleasure, which also manifests our industry and Reading; the other for our imitation and practice, which likewise proclaimes our inclination and vertue, as well to prosecute, as know the steppes; the frugality of one, the parcimony of

of another, the Resolution of a third ; (and as striving to eschew their vices,) so still making the best of every their good, the patterne of our leuell and ayme ; and because our mindes aspire, and our inclinations are to discourse, and admire the Acts and Atchievements of our Superiours : therefore we will first commence with Emperours.

CHAP. I.

Of Emperours.

S*Vetonius*, in his booke of the *Iul. Casar* Twelve *Casars*, thus writeth of *Iulius Casar*, That hee was of Wine very sparing, as his very enemies have not denyed ; about his meat indifferent, as appeareth in his travell, where he came into an Inne to eat, and finding nothing but greene herbs and oyle, he fell to them, not disdainfully, when others

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others neglected the same ; to shew that he neither despised the simplicity of the man, nor the homeliness of the cates.

And thus further *Suetonius* addes, that he was of very small dyet for meat, and very sparing in wine : drinking neuer at Supper above thrice, as at no other time, but for necessity : And sometimes for his drinke would he take Bread sopped into water, or the fruit or iuyce of Cowcumbers, or of Apples.

Julius Caesar. *Helimandus*, of the *Institution of Princes*, saith further, that *Julius Caesar* cast his Baker into prison, because he made him better bread then the rest of his souldiers : And concerning his resolution, the successe of his warres, and the dangers of his enterprises well witnesse the same. As that when upon a time being committed to the Sea, in a little bottome, and a great tempest ; the Marriners hopelesse of helpe, as fearefull of dan-

danger, cryed out, We shall per-
 ish; *Feare not* (saith he) *you car-
 ry Caesar.* And for his sobriety, it
 was so much, that when *Pompe-
 nius Flaccus*, and *Piso*, his two fa-
 miliar Friends, had continued
 Banquetting two dayes, and one
 night, in the excesse and gluttony
 both of meats and drinkes, hee
 tooke from the one, the Province
 of *Syria*, whereof he was Gover-
 nour; and from the other, the ste-
 wardship of his house, for the hate
 he bare thereunto.

It is alwayes set downe in the
 acts of the *Romans*, that *Augustus*
Caesar was a man of small Dyet,
 whom a little Bread, or a few
 small Fishes, or a few greene figs,
 or a little Cheese would suffice;
 and where it is further added, that
 he would feed in any place, or at
 any time when his stomacke best
 served him.

Suetonius reporteth, that *Tybe-
 rius* the Emperour was at first ve-
 ry Regular and civill, tracing the
 steps

*Cesarem,
 vobis.*

*Augustus
 Caesar.*

Nero.

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steps of his father, but afterwards became so debauched, and exorbitant a person, so exceeding in drunkenness and gluttony, that of *Tyberius* he was called *Biberius*; of *Claudius*, *Caldius*; of *Nero*, *Mero*: and so proceeded from one bad, to another worse; that at last he might be superlative in evil, eternally famous for his infamy. He caused the City of *Rome* to be set on fire in foure severall places at once, and whilst it burned, rejoycing in some sort with *Heliogabalus*, to be heire to himselfe; he played upon his Lute, reciting certaine verses out of *Homer*: Yet as if this were not enough (saith the same Author) that he might be unparalleld for ever, he afterwards caused the belly of his owne Mother to be ripped, to see the place wherein he was bred, and once lay. He caused *Seneca* his Schoole master to be set in warme bath, all his veines being cut, that he might bleed to death.

death ; as you may see in his *Effigies* before his booke.

Domitian the Emperour, excelling in pride, amongst many other of his abominations, gave command to his Subjects to call him god : In his time *Saint John* was banished to *Pathmos*.

This Emperour, for his cruelty afterwards, was murdered by his owne wife : an unnaturall death, for an abominable life.

Hegysippus reporteth of *Vitellius* the Emperour, in his fourth booke of the destruction of *Jerusalem*, that when the City was besieged, and he environ'd round with his enemies, yet that still he continued in his riotous excesse of gluttony and drunkenesse, even to the very last houre, lest hee should lose the glory of his former shame ; when in the end he was pulled from his Banquet, dragged into the very midst of the City, and there slaine ; at once spung and bleeding, powring out his

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his blood, and casting up his gall; which if he had long lived, what with his various luxury, and copious gluttony, he had wasted and consumed the whole *Roman Empire*. To conclude, he was slain when hee had reigned eight months, and five dayes, the price of which time, *Rome* hath long felt to lye heavy upon her.

Adrian.

Of *Adrian* the Emperour, I find nothing greatly strange nor admirable, but that he was so exceedingly inclined to Dogges and Hunting, that he erected for his Spaniels and Grey-hounds, sepulchers and tombes wherein he buried them. He ended his life by bleeding at nose.

CHAP. II.

Of Kings.

Alexander.

F*rontinus Stratagemator* in his fourth booke, and third Chap-

ter, reporteth of *Alexander* the King, that in his journeying and travell, he would content himselfe with a little bread, or cold water. Againe, in his fourth booke, and seventh Chapter, hee reporteth, that in his tedious and hot journeyes, through the Desarts of *Africa*, being with his whole Army oppressed with thirst, yet when one of his souldiers brought him his helmet full of water, he powdered it forth in the sight of them all, to shew that hee would suffer and endure it for them. *Helimandus*, as aforesaid, reporteth, that when *Piso* had invited *Romulus* to Supper, where noting his sobriety in refusing of Wines, said unto him, O *Romulus* ! if all men would or could imitate thee in thy condition, Wine would be cheap: but it would be deare (saith hee) if every man might drink as freely as I may : that is, if every man might drink as much as he would, for I have drunke as much as I could.

Valerius

Romulus

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Valerius reporteth in his fifth booke, and sixt Chapter, that *Alexander*, *Alexander* the King, being driven on a time by Tempest in the winter season, happened to come unto the house of an old *Macedonian* souldier of his, who, was now growne crooked, and furrowed with age, hauing taken his seat hard by the fire side; O saith he, behold the subduing power of age: This body have I knowne able to withstand the greatest violence of weathers, or persecutions that might fall upon man: These hands have beene able to weeld the sword, and could have made a way through the thickest, with their unresistable potency, and they are now palsied, and unable to gripe, scarce to lift food to the Head, (shall I live to be so?) The old man rising from his seat, to do his duty to the King, with his own hands he set him downe againe, full of compassion and commiseration.

It

It was then no maruell if they counted it pleasure to serve so many yeares under such a Capitaine, whose care extended even to the meanest in his Campe, with as full regard as to himselfe.

Pyrrhus the King, being at a certaine Banquet amongst the *Tarentines*, as he passed from thence through the streets, a drunken man lay fast asleepe in his way, whom by some he was instigated to punish, which he refused to doe; intending to use him otherwise for his pleasure, and therefore commanded him to be taken up, and brought unto his Pallace, there layed on a bed of Downe, in a Chamber roofed with gold, and hangd with silke of costly colours; when he should waken, his seruants to attend him, and invest him in rich Robes prepared for the purpose, with a Table furnished with all varieties of dainties, or cates; as copiousnesse of wines, which was executed accordingly:
when

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when he, after his bestiall manner, having surfettted in excesse of meats, powred downe his cuppes in abundance, his servants still attending and supplying their emptinesse, yet making no answer to any thing he questioned, being so commanded, applied so long, untill at last hee fell againe fast asleepe: which seeing, the King commanded him to be stript againe into his owne Raggcs, and from thence carried to the place where before he lay, which was accordingly done.

The next day, when he awaked againe, he reported that he had the most glorious dreame that ever deluded the sense of man, relating, as fantastically conceiving, what was substantially done, being sorry that he ever waked againe; thinking it better (as he said) to be a sleeping King in conceit, than a waking beggar. By the which, the King thus morald, He was unfit to governe others, that could

not

not gouerne himselfe.

Pontus, King of *India*, as *Quintus Curtius* mentioneth, was of that resolution and valour, that when *Alexander* the Great, by whom he was afterwards subdued, came against him with a great and populous Army: One of his souldiers descrying them marching a farre off, told the King that the pikes and launces of the enemy were so infinite in their number, that they darkened the Sun: who answered, The better for us, then we shall fight in the shade.

And in the skirmish and joyning of the Battels afterwards, when pressing foremost himselfe, and in greatest danger, his Souldiers dropping downe at his heeles as they followed him, he turned about, and told them, You must not adventure so farre as I doe:

K Pirrōus

Habent enim Principes pecuniam rem quondam Fortunam suam;
For Kings haue a certaine Lucke of their owne: though afterwards

it fell out that he was slaine in that battell himselfe.

CHAP. III.

Of Princes.

P*lutarck* to *Tyrianus*, of the institution of Princes, saith, *Plato* affirmes, that when Governours oppresse their Subjects, it is as if the Head should oppresse the members of the Body, whereof it partakes it selfe. But when Subjects oppresse their superiours, it is as if the Pupill should assault his Tutor, or should kill him with that weapon he gives unto him for his owne defence.

Helimandus, of the institution of Princes, saith, That Princes should be like Physicians, which never use sharpe medicines, but when the case is so desperate, that things of easier nature benifit not at all.

Where

Whereupon *Lucius* saith, that
a Prince should be old in learning
manners and wisdom: though
otherwise young in yeares, as in
vanities; and in many things
should imitate the practice of the
learned Physicians, which some-
times cure our diseases by the
contraries of their accidents, as
surfeits by abstinence; abstinence
by repletion; sometimes by cau-
terising and incision; otherwhile
by unguents, and lenitive Appli-
cations; according to which, *Plu-
tarch* versifieth.

*Sit piger ad pœnam Princeps, ad
præmia velox,
Et doleat quotiens cogitur esse
ferox.*

Which is thus Englished:
That Prince doth governe with
most due regard,
That slow doth punish, but doth
swift reward.

Q. Eliz. Of which mind was a vertuous
Princessesse in the land (and no
doubt is a Prince at this day) who
would oftentimes say in griefe of
mind, and passion of spirit, when
she was to signe any warrant for
the Execution of any condemned
offendor,

*Would God I could never have
Written.*

K. Charls Which well witnessed her to
be, as our gracious King now is,
according to this Rule, *Princeps
ad poenam piger, ad præmiū
velox.*

Aristotle in his third booke of
Politiques, thus further writeth,
concerning Princes: That Prince
(saith he) that doth to his under-
standing and knowledge, beare
rule over me and my subjects
seemes to referre his government
and theirs to the subjection of
God and his Lawes. But he that
saith to his natural man, beare rule

over me, subjects himselfe to the dominion of a beast.

For when Rage and Concupiscency beare rule in a Prince, himselfe (many times) as good men are slaine therewith: for which cause it is said, *The understanding is a Law, setting the Appetite aside.*

Vegetius de Remilitari, in his first booke and first Chapter, saith, that the *Prince*, of all others, should be learned and vertuous, upon whose good parts or defects, the eyes of whole kingdomes are fixed and bent, either to admire or dislike: and as he may doe most good with his learning and vertue, *Swam cu'g*, so most danger depends upon his ignorance and vice.

For how can he give every man his owne, that wants this Rule and measure whereby to discern it?

And therefore saith *Helimantius*, writing to the like effect; Princes should wholly addi-
G them-

themselves to the study of Wisdom, and practise of Vertue. For as the least sparke or scruple of merit in them, is more spread and blowne by the breath of Rumor, then whole flames, whole ounces, in persons of lesler eminency.

So likewise their errors and corruptions: Towhich effect these seeme to accord, as with their Author;

*The Crow doth bathe his cole-black
wings in mire,
And unperceined flye with filth a-
may:*

*But if the like the snow-white
Swan desire,
The staine upon her silver Down
will stay.*

*Poore groomes are sightlesse night,
Kings glorious day.*

*Gnats are unnoted wheresoe're
they flye,*

*But Eagles gaz'd upon with every
Eye.*

*And Princes are the Glasse, the
Schoole,*

Schoole, the Booke,
 Where Subjects eyes doe learne, doe
 read, doe looke.

CHAP. IIII.

Of the Bishops of the Gentiles.

Valerius in his fift booke, and Oratius
 fift Chapter, reporteth of one Pulnellus
 Oratius Pulnellus, a Gentile Bi-
 shop, that had built and consecra-
 ted a goodly and famous house to
 the honour of *Iupiter*; when in
 the pronunciation of their solemn
 Ceremonies, holding his hand
 upon a post, he heard that his son
 was slaine dead, yet notwithstanding,
 as wholly possess'd with the
 zeale of his offering and devotion,
 never removed his hand from the
 post, nor changed his counte-
 nance, nor ceased from his exer-
 cise; lest thereby he should passi-
 mate in the nature of a father, then
 ardent in the duty of his calling.

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Zenophon.

In like manner, *Zenophon* being to celebrate the solemn sacrifice, and having finished it, newes was brought him that his eldest sonne was slaine in the warres: which hearing, immediately he takes the crowne from his head, and sets it by; then further demanding how he dyed, it was told him, fighting valiantly: then tooke he the Crowne againe and put it on his head, more rejoycing (as it seemed) at the heroicall valour and manhood of his sonne, then by his death discomforted, or perplext.

Hieron. contra Iovinian, lib. 2. introduceth one *Hæmon* a Stoick, setting downe the liues and orders of the ancient Priests of *Egypt*, that they alwayes remained in the Temple, all worldly cares and businesses set aside, in contemplating the natures and causes of things, the motions of the Orbes of Planets, that they never married, or saw their Children or Kindred,
from

from the time that they entred into that divine Order, they abstained from all flesh and wines, especially to mortifie appetite and lust, which from thence chiefly ariseth; nay, so strict they were, they seldome eat Bread, yet the oyle of Olives they knew, yet frequented it sparingly. What should I speake of Fowles or flesh, when the Egge and the milke for their nearenesse to either.

Of which, one was (as they said) but a jelly of the Flesh, and the other blood, onely changed in colour : A Foot-stoole served them for a Pillow for their heads : Bedding as coarsely, as faring hardly.

Aristotle, in his tenth booke of his polittiques, writeth of the care of these Priests about their gods, and the curiosity of their Buildings wherein they remained, their diligence and circumspection, that nothing decayed that was

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about them, which was so much, that nothing could be more. Some were called Princely Priests, some Kingly, some provosts, and some Masters.

Admoniti-
on,

Behold then, if the Bishops and Priests of the Gentiles, were so austere in their Religion, of so great abstinence and sanctity in their kinds, what should be the devotion and fervency of Christians? not to come short of them that come short of heaven.

CHAP. V.

Of the true Nobleman.

Tully *Quin*
by one of
Ant. f. ul-
diers for a
better ora-
tion made
against
him for his
banishment

T*Vlly*, that famous Orator, (whom the displeasure of *An-*
tonius bereft both of head and hand, the publishers of so many famous workes,) in his booke *De Senectute*, reporteth of one *Syracusa*, a Noble-man of *Athens*, that reprehended the Avarice, and pri-
vate

vate respects of many great personages in that kingdome: still urging in o them, that no man was borne for himselte, so much as for the good and profit of his Countrey and others; and therefore concluded against them, that the rule, and sentence, and even nature it selfe was perverted in those which so much derogated from thence.

Cicilius Baldus, in his Booke, *De Regis Philosophi*, reporteth of one *Emundus*, who being raised by his merits and valour, into places of honour and dignity, was upbraided of some for his ignobility and basenesse of birth: who answered:

I rejoyce the more that I have risen of my selfe, but they may grieve, and not the lesse, that they have fallen by their selves; both us being the authors of our owne honours, and dishonours. See further (quoth he) how unjust you are, that being vicious of your

*Ingenitae
non recipit
contumeliā.*

selves, yet would attract the vertues of others in your behalves : yet will not yeeld me the desert of mine owne. You enuy my honour, my labour, innocency, my dangers, because through these I have obtained it : I derive not my pedigree from farre, neither are my honours hereditary by succession. The Ensignes and badges thereof, are my quiver, my pike, my helmet, and banner, worie and borne, with the Characters and skars insculpt and carved upon my flesh in manly victories.

To which purpose saith *Juvenall* wittily, *Malo pater* ; I had rather thy Father were *Thersites*, thou his sonne being like to *Achylles*, taking the armes of *Vulcan*, then *Achylles*, thy father, thou but proving a faint-hearted *Thersites*.

Albenus, upon the first booke of *Ethicks*, reporteth, that *Dionclesian* the Emperour that so well governed the Common-wealth, at first was a shepheard, and elected

cted even from the flocke. And therefore he is the truly generous man, saith *Seneca*, that is naturally inclinde to vertue, not hee that is borne great without it.

CHAP. VI.

Of Souldiers.

V*alerius* in his third booke and second Chapter, relateth of a famous souldier of *Augustus Caesar's* band, and one that had beene in many battailes against *Anthony*, at last betrayed by a wile, was taken by his enemies, and sent to *Anthony* in *Alexandria*: where brought before this King, his enemy, he asked whose Souldier hee was now? whom this noble Captaine answered, None but *Cesar's*: then being asked what hee would doe to save his life, answered, That he would draw his sword; being asked if he would forsake his

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his master *Caesar*, answered, he would dye thereon rather. The King noting his valour, constancy, and resolution, sent him backe againe ransomelesse and freed to his Master, wishing that all his Souldiers had the like resolution: so he saved his life, in seeking to lose it; whereas otherwise he had lost it, if he had sought to save it.

Frontinus Strag. lib. 4. cap. 1. faith, that *Flacco* and *Varrone*, *Consuls*, were the first that disposed of Souldiers; for before they were governed by *Tribunes*. Their Oath was, that they should never forsake their stations or Rankes, by dislike or feare, or any other occasion, unlesse by fetching of weapons, or pursuing the Enemy, or for some cause to serve the City; yet not those but by permission.

Helimandus, as aforesaid, speaking of the resolution of Souldiers in their times, thus commended them; Our Souldiers are to be bent,

bent, that they goe as willingly to their Graues, as to their Beds : to the Field, as to a Feast : For in their Banquets they discourse of Armes ; and in their Tents they discourse of Banquets: Death they feare not, Honour they seeke for.

Valerius saith, the first beginning of warres was from the *Romans* ; the motives thereof, ambition, largeness of Empire, disdain of corivalry, avarice, contempt, popularity ; the decyding of these short *Mono-syllables*, *Mine* and *Thine* ; These (saith he) and their regards, have layd aside softnesse of rayment, taught Smiths to become Taylors, cloathed the backe in Iron and Steele ; These have changed soft musicks into shrill sounds, deuised thole Artificial Thunder-claps that have cost so deare a price : These have ploughed the Seas, mangled the earth, and raked whole millions in their timelesse ashes: Vpon which
light

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S.L.D.

light adventure, and easie exposure of life, a learned Gentleman of our times, and not unfitly, draws an argument from thence of the *Immortality* of the soule: hereunto so vehemently inducing us, which if she were not as she is, (saith he) *Immortall*,

We should not finde her halfe so brave and bold,

To lead us to the Warres, and to the Seas;

To make us suffer hunger, watchings, cold,

When shee might feed with plentie, rest with ease.

And further,

Although some things a change we see have sought,

Yet never thing did long so turne to nought.

Valerius writeth of a Souldier in his time, so cowardly, that to make him selfe unfit for the warre may

maymed his hand by cutting off
two of his fingers : which the Se-
nate and people understanding,
seized upon his goods, and cast his
body into perpetuall prison ; that
so he that would not adventure
his life in the field valiantly, should
certainely lose it in the dungill
shamefully.

CHAP. VII.

Of *Mustar-masters, or Electors*
of *Souldiers.*

V Egetius saith, he would have
none to the warres, but such
as were resolute and valorous,
carelesse of life, and tearelesse of
death ; or such as tooke pleasure
therein, and withall, were inur'd
to sorrow, travell, and labour. Of
which, none (saith hee) having
spirit, seemes more fit than the
rusticke swaine, nurst up to labour
and toyle, which to digge breath

out.

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*Nescio quo-
modo nimis
mortem ti-
mescit, qui mi-
nus delicia-
rum moris
in vita.*

out of the earth, and bread out of the stones, hath indured the violence and persecution of the Ayre in the sundriest kinds of extremities; which knowes not what life is, that never tasted of delectacie in Dyet, the ease of rest, the pleasure of pleasures; that knowes not what it is to stretch his limbs upon beds of Downe, to Fare deliciously, to Cloath sumptuously; and in a word, which knowes no more of true life, then the beast in the Wildernesse: hee who stretcheth out his houres in stretching forth his sinewes, constant to endure all labours: hee which beares off the heat, and beares out the cold; Such (saith he) stand in my Election.

For heart and hand, valour and labour must conjoyne; and those where pollicy leadeeth forth, successe attends thereupon, as the examples of the *Romans* manifest: which no other way, but by the Discipline of their Camps, and exercise

ercise of their Armes, and resolute-
ness of their men, over-ran the whole
world. And as we oftentimes see an
expert and selected band of men, though
small in number, put a multitude undisci-
plined and ignorant to the slaughter.

Frontinus in his fourth booke, and
second chapter, relateth of *Alexander*,
King of *Macedon*, sent out by *Philip*
his father, with a small Army of
expert Esquires, and Gentlemen, over-
came many kingdomes, and slew infinite
numbers of his enemies. And it was
the saying of a worthy Captaine, and
succesfull in Armes, that he ever
steered the forefront of his army with
men of highest spirit and resolution :
alleaging that an Army of Lyons, led
by a Hart as their Captaine, would be
put to flight by an Army of Harts, led
forth by a Lyon as their Governor :
So much in such a kinde, is of force,
an exemplary feare or valour.

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lour, as therupon oftentimes may depend the advantage or losse of a whole Army or victory: which if once lost, like a marriage ill made, undone for ever.

CHAP. VIII.

Of Philosophers and Orators.

Aristippus. **A**rchiterentinus, lib. 6. reporteth of one *Aristippus*, a famous Philosopher, when being Ship-wracked on the Sea, with the rest of his company, the waters devouring all the Substance they had, themselves very hardly escaping, were afterwards cast ashore on the Island of *Rhodes*, where finding some geometricall figures carved on the side of a tree *Aristippus* cryed out to his fellowes with joy, Let us hope well, for I have traced out the footsteps of men: Afterwards going to the Towne of *Rhodes*, he there dispa-
red

ted in the Vniuersities with the Philosophers, and the learned in Arts, of whom he was enriched of by many gifts, whereby he did not onely helpe himselte, but also the rest of his fellowes, both with cloathing, and other necessaries of life.

Now when they were to depart into their Countreyes, they asked him what they should report at home? To whom he answered, That Possessions, Riches, and all outward things must give place to Liberall Sciences: for when these are throwne into the Sea, destroyed by the sword, deuoured by the enemy, subject to all kind of deuastation and ruine that remaines in the bosome, and will bring to the Grave; and nothing is our owne truly, that we may be dispossessed of. *Plorinus*, a famous Philosopher, was so addicted to the contemplation hereof, that he chose out a solitary seat for himselte, seprate from the conuersation.

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tion of men, despising all worldly Riches, sought after these true Riches indeed.

Aristotle, in his booke of the Secret of Secrets, Asketh what so famous and memorized the kingdomes of *Greece*, that their lives and Acts are so divulged thoroughout the whole world? but the diligence of the studious men, and honesty of the Wise-men, and the Liberality of the Rich men, and the love to Wisedome and knowledge, above all other things.

Aulus Gellius reporteth, amongst many other famous deeds and excellent qualities of *Philip* the father of *Alexander*, King of *Macedon*; that he was carefull to have his sonne well instructed in learning and knowledge: And therefore sent him to *Aristotle* the Philosopher, for that purpose to be instructed and taught.

CHAP. IX.

Of Physicians.

I Sidorus saith, that the Art of Physicke
Physicke was first invented and first found
found out by *Apollo*, and practised out by *A.*
amongst the *Gracians*, yet after-
wards obscured and concealed;
untill againe by *Æsculapius* his
sonne it was revived and made
manifest. For which presumption
he was said to be slaine with a
Thunderbolt, and so was the Art
and Author destroyed at once: and
from that time lay concealed for
the space of 500. yeares, to the
time of *Anaxerxis*, King of the
Persians. At the end of which
time, *Hypocrates*, the sonne of
Æsculapius, reduced it to light :
Since which time (saith one) it
hath set up many, though over-
throwne more ; beene Mid-wife
to many a secret birth, and heard
many a blushing confession. I ne-

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Physicians
hold that
there is no
health, but
a neutrali-
ty between
health and
sickness.

ver read that it raised any since or
before from death to life, but
sure I am, since it hath transpor-
ted many from life to death: and
so busie besides hath it beene, for
the enlargement of her Empery,
that it hath found a defect in all
health, and quarrelled with the
best of all meats, and drinkes, and
exercises: Whereunto he seemed
to consent, that thus merrily mee-
ter'd:

*Who takes his meales by Physicall
direction,
Shall lose his health as well as his
Complexion.*

'Tis said, the poore mans labor
is his Physicke; the rich mans
Physicke is his labour.

Valerius reporteth of *Alexan-
der*, King of *Macedon*, who sicke
at *Tharsus*, had a potion tempe-
red, and given into his hand by one
Philip, which was under him both
an Earle and a Physician; when at
the

the instant of his taking, came cautionary Letters to the King to beware of *Philips* potion, for that he was corrupted by *Darius* to poyson him: which having read, without further delay or demand, he drunke up his potion, and then shewed *Philip* his Letters. For which constant resolution and opinion of his friend, he received an immortall reward from the gods, as a perpetuall love from his subjects.

Though afterwards, as *Quintus Curtius* writes, in his returne to *Babylon*, Dedicating some time to Banquetting and pleasure, solemnity, and triumph with his neighbour-Princes, and States, for Confirmation of Amity and League: which ended, as in requitall of such kindnesse of his, a Physician of *Thessaly* (so pretending) ordained another; To which the King was invited accordingly, with all his followers, though dearely to his cost: who even in
the

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King Alex. the middest of his Banquet, and
ander poy- depth of his Bowels, having re-
soned, ceived his deadly potion, hee sud-
 denly groned, as if he had beene
 stabbed with Ponyards, and so fell
 downe to the ground sicke, that
 never after rose with life. And
 thus the end of this Banquet, was
 the death of the King.

The Author of this Treachery
 (though most by cunning sorrow,
 seeking to conceale it) was *Anti-*
pater, one of his Captaines, who
 succeeded him in his kingdome.
 And thus *Alexander* ended his life
 by poysoning, in the twelfth yeare
 of his reigne.

CHAP. X.

Of Young men.

M *Acrobis* relateth of *Papy-*
rius, a Boy that would of-
 tentimes come to the Court with
 his Father a Senator.

Vpon

Vpon a time returning home, his mother questioned him what his father had done there? The boy answered, hee must keepe counsell, or be excluded. Whereupon, like a Woman, the more coveting, the more denied; threatened to beat him with rods, or otherwise force him, unlesse he would disclose it unto her.

The Boy willing to satisfie his mother, yet to keepe the counsell of his Father, told her fainedly, they were about a Decree in Court, that every husband should have two wives, or every wife two husbands, which the next sitting was to determine.

The mother thus possesst by her sonne, immediately went and related it to the rest of the wives and Ladies of the City; who with an unamine consent (as a matter meereley concerning them all) came to the Court the next day; craving that it would please them to Decree, that every woman might

might haue two husbands, rather than euery husband two wiues; laying the heaviest burden upon the ablest bearers, by their wisest discretions,

The Senate wondering hereat, (not knowing whence it proceeded) vntill the boy told them what hee had passed to his mother the day before, in the importunity of her unreasonable demands: which hearing, they commended his wit and discretion, gave him free admittance into the Court, but excluded all other of like yeares, as held not of his capability.

Manlius Torquatus, at first was so dull and incapable of understanding, that he was reputed and adjudged by his father, as one that would be unserviceable to him, and unprofitable to the Commonwealth: and therefore sent him into the Countrey, to be trained up a domesticall life, severed from Court: who afterwards, became

so pregnant and valorous, both in minde and body, that he delivered his Father, and the whole Country from ruine and danger. Fortune, it seemed, willing to obscure his beginning, that his end and recovery might be the more glorious.

Scipio Africanus, hee which seemed to bee borne with the whole consent of the gods, as the man, for a patterne of vertue above all other, yet in his youth was he accessary to the error of his yeares, following the whole sway and stray of youth, onely setting luxury aside: yet afterwards, became a man of that Wisdom, Excellency, and Vertue, that he was the wonder and admiration of his time. And therefore young yeares, though something they presage, yet they keepe not alwayes Leuell. For it is the Evening that crownes the Day sometimes, that the Morning seemes not to point at.

CHAP. XI.

Of Old men.

No man
Leader of
a company
under 60.

Tomponius Trogus, lib. 2. relateth, when *Alexander* went to the warres, he chose not the youngest men, not the strongest men, but Old men, and such hee termed the Fathers of Warre: Affirming in the choyce of these, he chose not as hee thought, bare Souldiers, but Masters of Armes, men of Experience. And therefore admitted no man Leader of a Company, that was not aged 60. And being so directed and furnished with the experience of age, and Armes, he hopefully expected victory.

Valerius writeth in histime, that youth gave so much reuerence unto Age, as ours to their naturall Fathers. And further, in commendation of Age, *Iosephus* in his Antiquities, saith, No man makes

makes scruple of those things which are stamped with the seale of Antiquity. So God hath given a long life to Astronomy and Geometry, for the excellent uses they haue, which otherwise could not be obtained. *Id verius quid prius,*

We read in the Chronicles, about the yeare of our Lord, 1129. that *Iohannes de Temporibus*, who liued 60. yeeres after the death of *Charles* the great, whose Esquire he was, and aged at his death, so honoured for his Antiquity and Gravity, that hee was almost amongst his people esteemed as a god: but now in these barren and declining times of ours, as our old men want their reverence, so are they shortned in their age; our young men soone ripe, conclude, our old men soone rotten. For as the earth decayes in her fertility and power, not yeelding that vigor, vertue, and strength that formerly it hath to plants, hearbs, and vegetables, depriving us thereby

of many of our former benefits of health : all conspiring our brevity and ruine.

So likewise our stature, with their vertues, are suddenly shrunk up, and epitomised into lesler volumes, conclude a defection in all things, not to ransacke former Antiquities, hold we but equiuolence with two or three hundred yeares passed : Then produce me such an *Edward*, as King *Edward*

K, *Edw.* 3.
his sword
at *Vesim.*
Guy, E. of
Warwick.
Ch. *Bran-*
don. D. of
Suffolke.

the third ; the monument of whose puissance yet remaines to this day : Such an Earle as *Guy* of *Warwicke*: Such a Duke as *Charles Brandon* : To which purpose hee well meditated, that thus pithily wrote to that effect.

Methusa Where's now the man that lines
lem lived unto the Age,
936 yeares *Fit to become Methusalem his*
Page?

Alas, wee scarce live long enough
to try

Whether a new-made Clocke run
right

right or lye.

So short's our life, that every Pea-
sant strives

In a torne house or field to have
three lives :

And as in lasting, so in length is
Man,

Contracted to an inch, who was a
span.

For had a man at first in Forrests
straid,

Or ship-wrack'd on the Seas, one
would haue laid

A wager, that an Elephant or
Whale,

That met him, would not hastily as-
saile

A thing so equall to him: now, alas,
The Pigmeys and the Fairies well
may passe

As credible, Mankinde decays so
soone,

We are scarce our fathers shadowes
cast at noone.

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And therefore with S. I. D.
conclude.

*If Death destroy vs quite, we have
great wreg,
Since for our service all things else
were wrought :
That Dames, and Trees, and Rocks
should last so long,
When at an instant wee must passe
to nought.*

*Romulus,
the first
founder
of the City
of Rome.*

Lastly, to conclude, we read in
the beginning of the Roman hy-
story, that *Romulus*, that built the
City of *Rome*, and called it after
his owne name, chose to his Sena-
tors, an hundreth of the most grave
in yeares and experience : by
whose counsell he determined all
things : which Senators for their
Age and Gravity, hee called Fa-
thers.

CH H P. XII.

Of Cities, Merchants, and Merchandises.

A *Aristotle*, in his second booke of Politiques, saith; A City is a certaine unity of people, congregated and gathered together for a mutuall comfort and society of life: which City must be furnished with provision of Sute-nance, with Arts Liberall and Mechanicall; for the State thereof consists upon many Supporters. Thirdly, it must containe Rewards of vertue, and punishers of vice. Fourthly, there must be abundance of Riches. Fifthly, (*Divinorum turba*) a convenient number of Divines: And if any of these want, it is not a perfect City. Likewise there must bee Civility and Concord: because, as saith *Orosius*, The wise Citizens of *Athens*, made wise by

their owne harmes, have found, that by Concord, small things have increased; as by Discord, great things have diminished to nothing.

A certaine Philosopher upbraided by some with his poverty, and fruitlesnesse of his study, to shew (though he despised) yet that hee could, if he sought them, obtaine riches, foresaw by his Astronomy, a great scarcity of grapes would ensue the winter following, whereof as yet there was plenty: wherefore hee bought of the Husbandmen, unweeting hereof, at a rate exceeding smal, most of the grapes in *Thyro* and *Myletus*.

Now when the time came that a fruitfull Vintage was expected, to supply their store againe, which fell out otherwise; and many sought unto them for that which themselves were unfurnished of, he suddenly vented his Merchandise hee pleased: gathered much

much money together, he shewed that it was easie for a Phylosopher to become rich if he would, but these are not the riches they study for.

In the like manner, wee read, how in the Siege of the *Prænestines*, that by reason of a Famine which there happened, a Moulc was sold for two hundred pence: For the punishment of whose Covetousnesse, it pleased the gods, that the Extortor thereof dyed by Famine, that would not preserve another, but at so deare a rate.

CHAP. XIII.

Of Handy-crafts.

A *Aristotle*, in his booke of the Secret of Secrets, maketh mention of a King of the Indies, that had a Sonne, whom hee was most carefull to have instructed and brought up in Learning and

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Arts; and to that end sent him farre and neare with great pompe and magnificence, as was fit for the Sonne of such a Father : But his diligence profited him nothing; for the Child could not bend to conformance to any thing, unlesse to some Mechanicall Art or Profession : About which, the King being troubled in minde, called together all the Sages of his kingdome, and they all agreed in this opinion and consent; That out of the wonderfull influence and operation of the Planets, the nature of the Childe was fashioned therunto, and could not be removed.

Contrary hereunto, was there a certaine Weaver who begot a sonne, which by divers presagements forshewed that hee was like to grow up to some wise Counsellor or States-man in the Kingdome : which his parents not considering, would have often instructed in their owne Art, which

which he refused, as also divers other mechanicall professions, unto which by no meanes he could be induced or drawne, ever adding himselfe to the society of Philosophers, and other Learned men, as to the study of sundry Arts and Sciences, to understand the motions of the Orbs and Planets, the government and affaires of Kingdomes and States, and such like: and in the end became a Counsellor to the King *Augustus*.

Returning from the wars with victory, a poore man met and presented a Crow unto him, which he had taught to speak and salute the King, with Haile *Cesar*, noble Conquerour. A second presented likewise a Parrat: A third, a Pye, and all saluted him in like manner, with *Ave Cesar*: which novelty the King affecting well, received, and rewarded their Tutors. This seeing, A poore Cobler, as ambitious, as covetous as the rest, would needs take upon him

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him to accomplish on a fourth Crow, which with the expence of much victuall and labour, was by no meanes capable as the rest: Therefore hee in despaire of successe, would oftentimes say to his Wife, noting the unaptnesse of his Scholler, All our cost and labour is lost: Which words, with their often repetition, though not the other, shee learned to speake. Afterwards presenting her to the Emperour, as the rest, He answered, Friend, I have at home saluters enow of this kind already. The Crow being mindfull of her old garbe, presently replied thereunto, (All our cost and labor is lost,) Whereat *Cesar* laughing, commanded her to bee bought likewise.

It is also read in the Chronicles, of the sonne of a certaine Carpenter, which being unlearned, carved these words upon a speare of his Fathers, *Dominabor a mari usq; ad mare*; I shall rule from Sea to

to Sea. The which words a Priest happened to read, and hearing that the Boy was unlearned, counselled his parents to send him to the Schoole, which they did, and hee afterwards became Pope of *Rome*.

CHAP. XIII E.

Of Rich men.

E *Milius Probus*, in his booke *de Ducibus extraneis gentium*, there mentioneth the sonne of an *Athenian* Prince, so Heroically minded in his warres and travels, that having in many places gardens, and store-houses of provision, set over them no Keepers; that every one that would, might without interruption make use thereof at his pleasure. Besides which, he had many Foot-men laden with money, attending on his person where ever he came, that
if

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if any one wanted his helpe, hee might instantly supply them, lest by deterring hee should seeme to deny their requests.

At Supper, it was his custome to send forth to the Market, and other open places, and Thorough-fares, to cal thereunto all destitute and indigent persons as could bee found. And this hee omitted not every day; he made many rich, he buried many poore men at his cost, and hath left to this day few Imitators behinde him. In like manner, wee read of *Aneftetus*, King of *Cecilia*, that hee would say, a wise man would esteeme of Gold as Earth: For as the one covers him alive, so the other incloseth him dead; and that it was farre more excellent to be rich in vertue then in substance: who when hee supped in vessels of Earth, which he esteemed as his richest plate, would thus answer to those that should object it, I am King of *Cecilia*, and a potters sonne

sonne : Esteeme reverently of thy Fortune, who-euer thou art ; and suddenly being made rich, be not suddenly made proud. *Marcus Curius*, a King of like humility, carelesse of outward pompe and ceremony, so affected poverty and lowlinesse, that when his Subjects mistaking the end of his thoughts, thinking to have elevated him vnto an higher pitch, sent him a great quantity of gold and silver, desiring him to make use thereof: which he refused, saying ; Tell the *Samnites*, their King had rather rule ouer rich men, than be a rich man : and tell withall, that *Marcus Curius* can neither be conquered in warre, corrupted with money, or subdued by affection : without wealth being rich, without use, having money to attend him : For it is not the much having, but the little desiring, that maketh thee truly rich. As our Authour to that effect well implies :

Thas

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That man that true content would
finde,

Unto his Fortune fits his minde :

But he that (good) doth ill impo-
tune,

That to his mind would fit his For-
tune.

CHAP. XV.

Of Poore men.

FRONTINUS, lib. 4. cap. I. there
mentioneth of one Scipio, a
man of such willing poverty, that
after his affaires and service, suc-
cessfully ended in Spaine, with
the preservation of a whole Pro-
vince, he departed from thence in
all his poverty; nor would accept
of any recompence or reward for
the same; nor had he that money
left to give his Daughter in dow-
ry, which the Senate afterwards
supplied, with his unwillingnesse.
Dioclesian the Emperour, that ex-
chan-

changed the government of a Kingdome, for the Tillage of a Garden, averred therein to have found more true delight and content, then in all the false-Face of outward Pompe and glory in the World besides, confirms our late sentence, That though hee was poore in having little, yet he was rich in desiring nothing. *Photian* an *Athenian*, lived alwayes poore, though hemight have beene often enriched by honour and rewards presented unto him by the people, which he ever refused; as that rich reward of Silver and Gold, sent to him by King *Philip*, with messengers exhorting him thereunto; urging withall, that though peradventure hee himselfe could not want it, yet for his sonnes, that he should accept it. To which hee answered, That if they shall be like to mee, this Earth alone shall suffice them; if otherwise, I will not with my Cost their Luxury and Avarice should bee cherished.

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shed. In like manner, when *Gyges*, King of *Lydia*, puffed up with youth, and strength, and riches, the whirlwinds of that vanity demanded of *Apollo*, an ancient Priest of his, if hee thought any man more happy than hee? who preferred unto him, as one well knowing these masks of vanity, *Aglaus* a poore *Arcadian*, but something more Aged: one so free from Covetousnesse, that hee never passed over his owne fields; so exempt from Gluttony, as moderately contented with his owne store; from pride, as clothed with the Wooll of his owne flocks: where under his rooffe of Thatch, with a small Retinue, (no vanities allure, no provocations incite, all which in thy glittering Pallaces, thronged with varieties of all kinds of objects, are resident,) where he drinks his Cups without feare, eats his morsels without danger, breakes not his slumbers with affrighting dreames, his
braines

braines with forraine and domesticall cares, lives to himselfe and his meditation, which is truly to live and not languish, these happinesse attending his poverty and freedome, which thy bondaged Greatnesse is exempted from: and therefore more happy then thou. His being, as one well saith,

*That true life which is to live,
To rest secure, not rise to grieve.*

CHAP. XVI.

Of Hunters.

EVsebins in his Chronologies, mentioneth of *Philometer*, King of *Gothes*, who expulsiſg certaine Women out of his Army, for their Adultery, wandring through the Woods, were by certaine Fawnes, or Wilde men, as is supposed, impregned, or got with childe, as Munks, and Fawns, and

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Eustach,
Emp.

& Divels, haue desired & accōplished the act with their kind, from whence proceeded these deformed births of men. *Eustachius* the Tyrant, in his hunting, had a vision of Christ upon the Crosse, appearing unto him betweene the horns of a Stagge; who immediately after, as the Chronicles mention, was baptized with his wife and family, as Christ had foretold him; and afterwards for the Name of Christ, sustained many afflictions, with his whole Family therefore.

CHAP. XVII.

Of Iudges.

Cambyfes,
King.

C*Ambyfes* the King, as *Valerius* mentioneth, caused the skin of a certaine Iudge, of his to bee pulled off; and his sonne to bee placed therein to give Iudgment; by which cruell and new kinde of punish-

punishment, hee so provided that none should afterwards bee corrupted.

Seleucus made a Law, that who- *Seleucus,*
soever should be taken in Adultery, should have both his eyes pulled out. Into which, it so unhappily happened, that his owne son was the first that incurr'd the penalty thereof : for whom the whole City, in love to his Father, for the remitting of his punishment became Mediators ; which hee long withstood, till at last (as appeased with the prayers of the people in some measure) he looked thus mercifully upon his son, as to take from him but one of his eyes, and satisfie the rest with pulling out another of his owne. So remaining a mercifull father, and a just Iudge : For as one saith *Iustissime sequitur severitas Indignum procedit Iniquitas peccantis.*

In like manner, a certaine controverſie arising betwixt *Alexander*

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der the King, and some of his soldiers; where, by a judgement in the Campe, the King was condemned: which he very willingly accepted, and patiently underwent, giving his Iudges thanks: whose fidelity he had tryed, in that they preferred Iustice before Greatnesse.

*Of whom I thus adde, though my
Author grudges,
Many such Sons we have, but few
such Iudges.*

CHAP. XVIII.

Of Stewards, or Bailiffs of Lords,

Iosephus recites of Tyberius the Emperour, that though he was wavering in many things, yet in this was he ever constant, that having once appointed Procurators over any of his Provinces, he seldom or never changed them.

The

The reason whereof he thus gave, being demanded, that it was to spare his poore, knowing that if he reserved them but for a while to that purpose, they would Tyrannize in their times with more bitternesse, which hee shewed by the example of one wounded, lying in the way, yet not removing a multitude of Flyes from his sore, which another comming by (imagining that he suffered them through weaknesse) drave away: To whom he answered, Thou hast done ill in so doing, because they were full of blood, and suckt but sparingly, whereas those that come fresh, wil sting me more grievously: *Sic & novi Praefides & Balus.*

CHAP. XIX.

Of Lawyers, or the Advocates of Judges.

H *Elimandus*, of the institution of Princes, there inferreth, *Demo-*

Demosthenes demanding of *Aristides* what Fee he had for pleading his cause; who answered, a Talent. To whom *Demosthenes* replied, I had more for holding my peace: To which one alludeth well, that a Lawyers tongue is a precious peece; that's payd both for speech and silence, *Valerius* reporteth of a certaine woman (an Inne-keeper) who received money into her custody from two of her Guests, with this Caution, that she should deliver it to neither alone, but to them both together. A certaine time after, comes the one to receive it, pretending the other to be dead, and to take it away: shortly after comes the other to demand the same, in manner of the former, which the woman refused to deliver: hee called her before the Judge, for whom *Demosthenes* there pleaded, saying, The woman is here ready to discharge her trust, which without thy partner
absent,

absent, she cannot doe, either by law or conscience : For as thou thy selfe confessest, it was so delivered unto her, that shee should not deliver it to the one without the other, which thou peradventure deceitfully claymest alone. So by this wisdom she acquitted her former folly ; for the other having all, was never found by his fellow to demand in part. In like manner, a certaine old-Souldier, having a sute in Iudgement, asked *Cesar* to bee present in Court, to favour him : to whom *Cesar* gave a good Advocate : which seeing, hee thus bespake him : O *Cesar* ! thou indangered in the *Asian* wars I fought no Advocate, but fought for thee my selfe, witnesse the skarres of these speaking wounds. Which *Cesar* to hearing, went forth, and came to Court in person, not fearing so much to be accounted proud, as to be thought ungratefull.

CHAP. XX.

Of Friends, and true friendship.

Valerius, in his fourth booke, and fourth Chapter, relateth of *Hammon* and *Syncrias*, two Friends, so combined in League and Amity, that when *Dyonisius* the Tyrant would execute the one of them, who betwixt his sentence and death, had obtained at his hands, that hee might visit his friends, and order his Estate, for whom the other was content to be ingaged: Now the day assigned being come, yet the party not returning, every one condemned the folly of his Surety, though he nothing dismayed thereat, nor mistrusting the Loyalty of his Friend, which now at the very houre enjoyned, contrary to the expectation of all men, returned; preparing himselfe to dye; which the Tyrant hercat amazed; as the rest,

not

not onely acquitted from death,
but withall, desired to bee admit-
ted as a third, into their bond and
society. *Tarquinus*, for the ra-
vishment of *Lucrece*, being dri-
ven out of his Countrey, first cal-
led to minde the remembrance of
his friends and foes, saying, he was
most sorry therefore, that hee
should never bee able to requite
the one, nor reuenge the other.
Seneca in his booke *De Clemen-
tia*, mentioneth one *Arthesius*, a
Philosopher, that had a Friend
both poore and sicke, yet one that
through shamefastnesse concealed
both; which this friendly Philo-
sopher noting, tooke a bagge of
money and put it under his pillow,
the other not knowing thereof,
that unprofitable shamefastnesse
set aside, it should rather bee
thought hee had found what hee
wanted, then received what hee
required, from another.

CHAP. XXI.

Of Kins-folke.

Valerius in his first Booke, and first Chapter, setteth downe an ancient custome amongst the Heathen, once a yeare to celebrate a feast, to which were invited, nor any suffered to come, but the Kindred and Alliance of one generation, or flocke: where (amongst themselves) al Controversies and wrongs whatsoever were decided and heard, to the perpetuall preservation of their amity and friendship.

In like manner, in his eighth booke, when *Decius* the Emperour would have resigned to his sonne his Empereall Diadem, he refused it, saying, I feare, lest being made Emperour, I shall forget to be a Sonne: therefore let my Father still governe with that, and let it be my part to submit my

Selfe

selfe to his government.

A certaine woman condemned to death, was by the Prator cast into Prison, by a murtherer there to be slaughtered : who touched (as it seemed) with some humanity, deferring her present execution, thinking it better shee dyed by Famine than by his hand ; and to that end suffered none to come to her, but her owne onely daughter ; at whose arrivall, he searched that she brought unto her no food, or other manner of sustenance. Now many dayes being passed, and he wondring shee lived so long, at last found out that by the sucking of her Daughters breasts, at her comming unto her, her life was prolonged and lengthened : which newes and strangeness of fact, and naturall unnaturall preservation, being certified to the Iudges, was not onely admired, but pittied, and shee pardoned of her life. Now what doth not zeale undertake ? or what so un-

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accustomed, as the Mother to be nourished by the breasts of her Daughter ? One would thinke this to be against the law of Nature : but that indeed it is nature it selfe, that binds vs to the love of our Parents.

CHAP. XXII.

Of good Women.

A Good Woman must first of all despise vaine-glory and ostentation, the Ornaments of Pride, and bayts of luxury, and devote her selfe to the education of her Children, and wel ordering of her Family : after the example of *Cornelia*, the wife of *Gracchus*, who would say, A good Woman must rather strive to bee adorned with the inward beauty of the minde, wherewith God and good men may be affected, than with the outward Blush and Glosse of the

the

the body, whereby the divell and his saints may be allured; according to the Poet:

*A Woman Faire and Chast, which
no Dame can
Esteeme; much easier found, then a
good Man;*

*Seis not her selfe to sale, nor seene
would be;*

*Rather her vertues flye abroad
then see.*

Valerius, in his fourth booke, and fourth Chapter, relateth, how when the *Lacedemonians* were impriloned by the *Spartans*, and there reserved in durance, for capitall punishments, their wives of noble blood and spirit obtaining leave of their keepers to visit them, by changed attires set them at liberty, they themselves possessing their roomes, as willing to undergoe their punishments: and afterward of Noble resolutions admired and pardoned: admired

for their love, pardoned for their Noble attempt, that held life inferiour to love.

Seneca likewise in his sixth booke *de Clement.* there mentioneth, how when *Augustus* the Emperour was debating with himselfe how hee might be best revenged of one that had plotted his death, asked counsell of his wife, who thus advised him ; Doe (quoth she) as the Physicians doe, who when usuall remedies profit not, assaye the contrary: so thou having not prevailed by severity, assaie what may be done by clemency. Which saying he so well liked of, that he imbraced it, and after winked at the fault, to punish it upon this resolution :

This fact will onely make thee lov'd for feare, But happy Monarchs still are fear'd for love.

CHAP. XXIII.

Of Wicked Women.

AFter the death of *Ninus*, *Ninus*, King
 King of *Assiria*, *Semiramis* of *Assi*.
 his wife succeeded in his stead, some sup-
 suppressing 24. yeares that king- pose the
 dome with slaughter, incest, and builder of
 luxury : this woman burning in *Ninivy*,
 lust, and thirsting after blood, a-
 mongst many of her incestuous
 acts and slaughters, when she had
 tyred others, and wearied her
 selfe, she committed incest with
 her owne sonne, as wickedly con-
 ceived, as shamefully brought
 forth: and seeking to cover her
 private ignominy with a generall
 wickednesse and refuge, shee or-
 dained, that betweene parents
 and children no reverence nor
 ceremony was to be used; that
 marriage should bee unnecessary,
 for that every one should take
 whom he best liked, freely to use

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Pompey.
Scylla.
Cato.

or dismisſe at his pleaſure. The wife of *Scylla* was openly unchaſt: *Pompey* the Great, Conquerour of the whole world, had a woman infected with that ſinne. *Cato* the *Cenſor*, had a wife but of meane birth, yet incontinent and proud, which no man would have thought could happen to *Cato*.

Agrippa writeth of one *Melleſina*, a woman ſo incontinent, that ſhee prostituted her ſelfe in 24. houres, to 22. ſeverall men at the common Stewes: at laſt waſted in body, but not ſatiſfied in minde, ſhe returned.

Iuſtine likewise mentioneth, how *Grippus*, the ſonne of *Demetrius*, having with great danger & perill delivered & freed his Country & kingdome, & eſcaped dangers abroad, was ſought to be intrapped by his mother at home; who for her ambition and unnaturall deſire to reigne, had moſt unwomanly, for that end prepared a cup of poiſon to preſent him in.

recompence of all his travels; as having likewise, in his absence, made away his brother; which *Crippa* suspecting, distrusting the impiety of his mother, commanded her to drinke, which she not refusing, dranke, and was poysoned.

CHAP. XXIV.

Of Married Women.

Thus, the wife of *Pompey* the Great, and daughter of *Cesar*, when she beheld her husband returne from the field with his garments all besmeared with blood, such an instant terror posselt her, that she presently fell in labour, and was untimely delivered of her conception, with her grieve and sorrow. and the losse of the whole world, When *Hamelius* was upbraided of some women that hee kissed, for his stinking breath,

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breath, he asked his wife why she told him not of it. She answered, I should so have done, but that I imagined all mens breath of that savour: therefore it was very like her mouth ne're came so neare any other as to discern it.

Emylia the wife of *Africanus*, was of so great charity and patience, that when shee knew her husband had offended with her maid, yet she contained her selfe beyond measure unto him, both in fidelity and love; not answering his expectation with fury or forwardnesse, but jealous to wrong so great a husband as *Africanus*, either in word or action; as further, not to shew her selfe hateful where her husband had loved: after his death shee gave her in marriage, and continued faithfull to the end. When *Sulpitia* was with-held by her mother *Maria*, lest she should follow her husband *Lentulus* being banished into *Italy*, notwithstanding she could not be

be retained, but that ſhee got out in an unuſuall attire with two of her maids, and two ſervants, and came unto him ſecretly, reſuſing not to baniſh her ſelfe, to enjoy his preſence, without which, where-ever, ſhe lived in baniſhment.

CHAP. XXV.

Of good Widdowes.

Macrobins ſaith, that the word *Vidua* a Widdow, comes of *Diviſa*: or as one would more properly ſay, *a viro diviſa*, divided, or divided from a man. Amongſt the ancient women of elder times that were contented with ſingle marriages, it was their glory to bee honoured with the crowne of chaſtity, but the experience of many marriages hath much increaſed the ſuſpition of intemperance and inſtancy.

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The daughter of *Marcus Cato*,
when she had bewailed the death
of her husband a month together,
the longest date of our times: she
was asked of some of her friends
which day should have her last
teare, three answered, the day of
her death.

Truly intending what the Trag.
2. but fainedly spoke,

In second husband let mee bee ac-
curst;

None weds the second but who kills
the first:

A second time I kill my husband
videlicet, when I marry him.

When second husband kisses mee in
bed,

And when some of her kind-
folkes perswaded her to marry

other husband, in regard she was
young and beautifull; she utterly

denyed, saying, If I should meet
with a good husband as I had be-

fore, I shall ever feare to lose him.

If I shall meet with a bad one,
what

what need I such a sorrow after
such a griefe. In like manner,
Portia was perswaded, after the
death of her husband, to marry a-
gaine, she answered, A happy and
chaste Matron never marries but
once. In like manner, *Valeria*
having lost her husband, would
marry no other; and being asked
her reason, answered, that her
husband lived alwayes to her. In
like manner, of *Arthemisia*, the
wife of *Mansall*, King of *Carnith*,
that amongst many of her com-
mendations this is a principall,
That after the death of her hus-
band, she still remembered him as
if alive, and built for his honour
and memory a Sepulcher of won-
drous beauty and cost, the like
whereof was not to be found: of
which woman my Anthour thus
comparatively concludeth:

The Tomb
of Mausolus

Such wives, their living husbands
did not wrong,
That after death remembered them
so long.

What

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What our short mourning Widdows
us'd to doe,

That so soone marry, and forget
them too,

I can but ghesse ; but sure it may
betold,

That love was ne're much hot,
that's so soone cold.

CHAP. XXVI.

Of Virgins.

Herod. contr. Jovin. in his
booke so called, there men-
tioneth what honour and respect
the ancient Romans ever attribu-
ted to their Virgins. In that their
Consuls and Emperours, such that
triumphed in state after their vi-
ctories, yeilded as every degree
and dignity, reverence to them.

Nyea nor having atchieved the
victory of Thebes, was so over-
come with the love of a captive
Virgine, whose nuptiall voluntar-

ry imbraces he so desired, which of few would have beene refused, though in her found no admission; which forced him to complaine, that hee found more captivity in the eyes of such a Virgin, then in the strength of a kingdome, when hee, her lover and a King, wept and lamented over her selfe-slaughtered body.

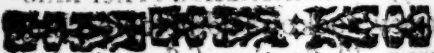
Turcya, a Vestall Virgin, defamed with the losse of her Virginitie, in manifestation of her innocency, tooke a Riddle, beseeching the goddesse, that if shee touched her sacrifices with a chaste hand, to make it possible that shee might fetch water out of *Tyber* with that sieve, and carry it to her house, which was effected accordingly, and she cleared of her suspicion.

Claudia, a Vestall Virgin, had in suspicion likewise of dishonor, *Aug. de civ. dei, lib. 10.* having fastened an Image in the house of *Mars*, neare unto *Tyber*, to prove her chastity, with her girdle

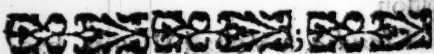
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girdle she drew a ship that many
millions of men could not remove
from the place. Likewise Augu-
stine in his 39. booke, speaking of
an ancient custome the Romans
had to this purpose, which was
to bury alive the corrupted Priests
of their Vestall goddess.

The end of the second Booke.



The end of the second Booke.



The end of the second Booke.



THE
THIRD BOOKE;
OR,
THIRD COURSE
Serued up to the Table
at the Philosophers
Banquet.

PREFACE.



Aving spoken
of the manners
and conditions
of those that
wee may ac-
company at
our Tables :

Now thirldly, it remaines that we
briefly

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briefly propose certaine Table questions, with their resolutions, for the exercise and search of our wits, which many times imploying our mindes hereto, keepes in those things which otherwise the heat of our bloods, and aptnesse of our natures, so fraught, are apt to lavish against our selves.

*For when men well haue fed, and
blood is warme,
Then are they most improvident of
harme.*

And therefore are such passions to be brideled with a premeditated instruction, lest they afterwards redound to our detriment and losse. To that end I have here thought it necessary to set downe certaine easie questions and answers, pertinent to such time and place, supposing nothing can bee more pleasant or profitable, either to our selves or others, then the delight and recreation.

creation that may arise from
thence.

Question 1.

*Whether Ayre be more necessary to
life then meat?*

First it is demanded, whether
Ayre be more necessary to life
then meat? to the which is an-
swered meat, because that is sup-
posed most necessary to the body
that restores her defect, or makes
a member, or part of a member.
Now meat is of this nature, ac-
cording to *Avicen*, and therefore
most necessary. Yet *Constantine*
is of the contrary opinion, that
saith, Ayre is more necessary
thereto than meat; For life con-
sisting in naturall heat, because na-
turall heat is the fountaine of life,
therefore that which tempers na-
turall heat, is the most necessary:
now ayre drawne in by the breath
is of this kinde. And therefore
those

Contra!

creature lives longer without
meat then without drinke.

Quest. 3.

*Whether evill meat, or evill ayre
hurt the body more?*

THirdly, it is demanded, whe-
ther evill ayre, or evill meat
hurt the body more? It is answered simply, that evill ayre; first,
because it more hurts the heart
the fountaine of life and heat. Se-
condly, because it changeth more
often, and cannot bee shunned.
Thirdly, because it more suddenly
affecteth: and these three man-
ner of wayes, evill ayre hurteth
more than evill meat: yet not-
withstanding some hold the con-
trary, that evill meats are more
nocent, because they remaine lon-
ger in the body, and cleave faster
to the members, and therefore
hurt most, having so much time
and meanes thereunto.

Quest.

Quest. 4.

Whether sleepe or meat be more necessary to the Body.

FOurthly, It is demanded whether sleepe or meat bee more necessary to the body? to the which is answered, That the body is more decayed by the losse of meat than sleepe. The reason is, that sleepe restoreth not the decay of nature, neither removeth the action of naturall heat from the moist substance, the wasting whereof causeth death as meat doth, and therefore is the more necessary: as likewise, because there are in man three vertues, life, nature, and soule, and the soule's not supplied as the other two, and therefore that nutriment that answers the vertues vitall and naturall, is more generall than that which only answers ther vertue animall.

*Conclu-
sion.*

those that come newly from prison, or from any other place deprived of this benefit, first desire a fresh ayre, and afterwards meat and drinke. To conclude, life consists strongly in both; in the one by restauration of members lost, and consideration of members had; and thus farre the first very powerfully intends. But the nutriment of naturall heat, that is the originall of life, immediately is caused from the quality of the ayre, and therefore the ayre, because it immediately respecteth life, we conclude is the more necessary, and predominant to the conservation of life.

Quest. 2.

*Whether be more necessary to life,
Meat or Drinke?*

Pro.

SEcondly, it is demanded whether to life be more necessary, meat or drinke? To which it is
answe-

answered, that meat ; (although
drinke be the more desired) be-
cause that is most necessary that
restores the members, than that
which but convayes the meat, and
disperceeth it in the body ; but
meat is ordained to restore the
members, drinke but for the di-
lation of that meat through the
members, *Ergo, &c.* But that
drinke is both more, and more
earnestly desired then meat, the
reason is, because drinke cooles
the burning of the naturall heat,
and therefore is more necessary
to life then meat, as the ayre.
Drink hath these two properties ;
the one, that it disperceth the
meat to the members, and there-
in meat is more necessary than
drinke. But secondly, drinke mi-
tigates and tempers the naturall
heat, and so conserves it, which
otherwise would dry the body,
and cause death, and therefore is
more necessary to the body then
meat : by which conclusion, any
creature

Conte

Conte

creature lives longer without
meat, then without drinke.

Quest. 3.

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hurt the body more?

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the fountaine of life and heat. Se-

condly, because it changeth more
often, and cannot bee shunned.

Thirdly, because it more suddenly
affecteth: and these three man-

Cont.

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Quest.

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Quest. 5.

Whether out of all meats be engendred good Blood?

Fifthly, it is demanded, whether out of ill meat may be engendred good blood? which is answered according to *Haly*, that there may: the reason whercof is thus given, Because good Meat may be ill digested, and so an ill Blood proceed thereupon; as contrarily, ill meat may be well Digested, and so from thence a good Blood be ingendred: For wee must observe, that in every meat there is a double nature: which vpon the strength of the appetite furthered by digestion, is either convertible to good or bad blood.

Quest.

Quest. 6.

*Whether wee may walke, or sleepe
presently after meat?*

NExt is demanded, whether after meat we may presently walke? To the which is answered, that there is a double kinde of motion: the one whereof may be termed labour, which is not here prescribed for wholesome or laudable. The other kinde of motion, an easie passing and stirring of the body: and hereby the meats are depressed to the bottome of the stomacke, and a more easie, laudable, and absolute digestion caused thereupon; and this manner of walking is commended. Next is demanded, whether after meat, immediate sleepe may be tollerated? To which is answered, that the Stomacke being full, desireth a more open action and vent; which sleepe ensuing

hereupon sealeth up, thereby causing an inordinate heat in the stomacke, whereby the meats become cruisted and baked, as bread in an Oven, over-heat without vent, whereupon ensue Rhumes, and other diseases in the head: and therefore sleepe is to be prolonged after meat, for our better Digestion and health.

Quest. 7, 8, 9.

7. *Why in omitting our houre accustomed, we lose our Appetite ?*
8. *Whether after meat the Body be more hot, or before ?*
9. *Whether Fasting more hurt the Chollericke or Phlegmaticke?*

7. **F**irst, it is demanded, how the Appetite becomes lost, in omitting the usuall houre of our custome? To which it is answered, the stomacke being empty of former matter to worke upon, attracts

tracts the ill humours from every part of the body, and of them doth it feed, and is fantastically satisfied, and desireth no more: wherefore wee are taught in this case to drinke a draught of warme water, and so renue our Appetite againe by vomit.

8. Next is demanded, whether before or after meat the body be more hot? To which is answered, that it is very apparant, the Body to be more hot after meats than before, both in quantity and quality, according to *Galen*, in his Booke *De summa Medicina*: where hee affirmeth it trebly increased, as may bee experienced by the application of a moyst skin to the stomocke, both before and after Meat; as by Physicke, or other wise. Though some are of opinion, that a coldnesse after meat betokeneth better health.

9. Next is demanded, whether fasting more hurteth the Chollericke or Phlegmaticke man? To which

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which is answered, the chollerick; because the heat is more strong in the chollericke stomacke, than in the phlegmaticke, and therefore waits and desires more : Besides, phlegme may be converted into blood, but choller not : and so the phlegmaticke man hath within him matter for blood, by which his appetite may be the better sustained, but the chollericke not : and therefore in him is the hardlier endured.

Quest. 10, 11, 12.

10. *Whether the strong or the weakest stomacke endures the longest fast?*

11. *Whether those of small Dyet, longer sustaine hunger, than those of more ample?*

12. *Why those that eat most greedily, are soonest satisfied?*

10. **N**Ext is demanded, whether the strong or the weak

weake stomacke indures the longest Fast? To the which is answered, that the strong : which although it more desire, and receive, yet that it can the longer abstaine and forbear, as the weake the contrary, though little desiring, yet often needing.

11. Next is demanded, whether those accustomed to eat much, can longer forbear food, then those of more sparing Diets? To which it is answered, that they may : because of the abundance of former Repletion, whereby their greater heat is diminished, which therewith diminisheth the appetite, and therefore can endure the longest fast, and so of the contrary.

12. Next is demanded, why those that eat most greedily, are soonest satisfied? To which is answered, that in their greedinesse (and often gaping) they sucke in much ayre, which filleth the veins and so taketh away the stomacke.

Quest. 13, 14.

13. *Why wee can containe hotter meats in our mouthes, then wee can hold in our hands?*

14. *Why if the hungry drink, their hunger is allayed: but if the thirstie eat, their thirst is not satisfied?*

13. **F**irst is demanded, why we can contain hotter meats in our mouthes, then in our hands? To the which is answered, that the inward heat within the body is the most perpetuall and vehement: and therefore whatsoever outward heat presented thereunto, is weakened by the greater contained within: as the heat of the Fire is abated by the beames of the Sunne; which is the reason that we doe not instantly swallow downe whatsoever hot meats we receive in our mouthes, but by some breath and pawling dismisse them.

them. So invoking as it were a Moderator thereto, but the hand unassisted with any such vertue, is therefore inferior hereto.

14. Next is demanded, why if the hungry drinke, their hunger is abated, but if the thirsty eat, their thirst is not satisfied? To the which is answered, That Drinke being taken, immediately runnes into all the parts of the body, and so filleth the veines; but meat being more grosser, hath not that sudden asperion, and therefore wanteth that certaine effect. But it suckes up all humour and moisture that it findes in the way, and therefore the more augmenteth thirst.

Quest. 15, 16.

15. Whether those that fast long, endure more hunger or thirst?

16. Why wee finde a more delight when our thirst is suppressed by Drinke, then when our hun-

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ger is satisfied by Meat?

25. **N**Ext is demanded, whether the fasting do more thirst then hunger? To the which is answered so, and as natural heat continually worketh upon the humors of the body, for their nourishment is ever in agitation, as is experienced upon Children, which in their young yeares through their vehement heat doe eat more and more often, then the more aged: and as contrarily in old men we see that they more easily endure fasting, through the defect of their Naturall heat, then Children: and as likewise we see in men of middle age, their naturall heat stirred up with any exercise, more strongly desire meat then otherwise they should. Therefore we conclude, this heat being alwayes in operation and desire, and drive the proper temperer thereof, is therefore much more earnestly desired, as necessarily required.

quired, then meat ; for as formerly the ordinary fast of the body, desireth her sustenance (which is meat) so this extraordinary heat thereof, the more delayed, the more exceedingly vehement, and therefore the more desireth to be tempered ; which so effected, perswades the body with greater patience to expect the solidity of her repast.

16. Next is demanded, why the body is more delighted, when the Thirst is taken away by drink, then when our hunger is suppressed by meat ? Whereunto wee answer, that Drinke is of a more delicate and piercing quality : at once spreading it selfe into the body and stomacke, making in all parts a joynt and sensible delight: whereas the meat is slowly dispersed,, and therefore the Delactation thereof much diminished.

Quest.

Quest. 17.

17. *Whether those that have hot stomackes are satisfied with little drinke?*

NExt is demanded, whether those that much thirst through the drynesse of their stomackes, are satisfied with little Drinke? To which is answered, (according to *Galen*) that they are: the reason whereof may bee thus given, That when all the Members doe equally partake, the Stomacke is then of least Capacity, because every member sustaineth her owne want. But when the stomacke it selfe is onely dry, although it thirst exceedingly, yet is it satisfied with little Drinke, because the quantity thereof is but small, contained in it selfe, whereas for the most part the lesse sensible thirst dispersed throughout the Body, though

though of lesse incitement, yet of more acceptance and receipt, though continuing therewith longer satisfied, then the mouth of the Stomacke onely, which is quickly dry, and quickly moistened.

Quest. 18.

18. *Whether water doe more allay the thirst then wine?*

NExt is demanded, whether Water more quencheth the thirst then Wine? To the which is answered, according to *Galen*, Thirst is ingendred two manner of wayes: the one by fasting, the other, out of heat and drynesse of the heart. Now that which is caused through the emptinesse of the members, is most extinguished by Wine, which is both thereto as meat and drinke: and therefore onely naturall to extinguish the same.

But

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But that Thirst arising out of the heat and drynesse of the heart is of twofold: The one, having his beginning meerely out of Heat, which is allayed by some thing cold, as Vinegar, &c. The other caused out of drinesse, and that is quenched by things that are moyſt. In like manner, that thirst which is caused out of heat, is of three-fold: the one arising from the stomacke, the other from the lungs, the third from parts more remote. That which ariseth from the lungs, is supprest by the attraction of a cold ayre. That which ariseth from the stomacke, and other parts neare adjoining, by cold water. But that which proceeds from members more remote, is extinguished by water likewise: but having something that is subtile mixed therewithall, to make it more penetrate, of which nature is Vinegar: for water of it selfe is slow in action, and therefore hath need of some

some commixion, subtile in his owne kind; and therefore let Vinegar be added thereunto.

Quest. 19.

19. *Why those of moist stomackes that desire little, yet are capable of much Drinke?*

NExt is demanded, why the moist stomacke, though it little desire, yet is capable of much drinke? To the which is answered, that by reason of the humour and moisture it hath, it is stretched like unto the belly, and therefore is of larger capacity then otherwayes the dry: and therefore the *Scythians, English, Dutch, Polanders, and Danes* ^{Dane,} drinke much by reason of the moi- ^{Dutchman,} sture of their stomackes, and the ^{and Eng-} capacity thereof: whereas in ^{lishman} *Spaine* and other hot Countreyes, ^{drinke more,} then the contrariwise they drinke often, ^{Spaniards} but little, by reason of the heat of ^{their}

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their stomackes, which through much drynesse is hardned, and of little receipt.

Quest. 20,

Why Agues, and other sicknesses, sometimes are done away by things hurtfull, and contrary, as Beefe, Eeles, &c.

TO the which is answered: that Nature so violently overburdened, more earnestly laboureth to unload it selfe, which sometimes it doth, and prosperously, as otherwhile the raw cold.

CHAP. I.

Of things hurtfull after Meat.

1. **A**mongst those things that are hurtfull after Meat, it is first demanded, From whence ariseth the eructation or belching
of

of the Stomacke? To the which is answered (according to *Galen*) that the bitternesse and belching thereof, is principally caused by the shutting up of the heat in the body, and straightning of the narrow passages that should bring in the Ayre to coole it, whereby it is the more increased, which of it selfe is the originall ground of all bitternesse in the Stomacke, and the more especially so, if beginning to Digest it, it be afterwards hindered by excluding this cold.

2. Secondly, it is demanded, why presently after our meats received, this bitternesse is not felt in the Stomacke? To the which is answered, that meats newly received, some little time doe remaine in the stomacke, in their owne nature, as if they were without us: and therefore as yet cannot this bitternesse be ingendred by them. But when as the naturall heat beginneth to digest, and is by some accident or other
hin-

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hindered, whereupon followeth an indigestion: from whence ariseth this bitterneffe, and therefore is not presently perceived.

3. Thirdly, it is demanded why this bitterneffe more often happeneth to them that sleepe, then to those that wake? To which is answered, That by sleepe the stomacke is closed up; that the meats received cannot descend into the bottome thereof, where the Digestion is made, but remaine in the upper part; where swimming, they putrifie and corrupt, and cause a windinesse and belching therein, which otherwayes would be avoyded.

4. Why Wine being hot in nature, should not produce diseases of like kinde, but contrary, such as are cold? To the which is answered, that Wine causeth not the disease, unlesse by over-charging the braine and nerves; but repletions follow indigestions, and indigestions cause cold diseases:
and

and therefore Wine produceth no other but cold diseases.

5. Next is demanded whether sicke persons may eat much, as they were accustomed when they were well? It is answered thereto, that Custome is another Nature; and therefore he which hath accustomed to eat much in Health, must have some relation thereto in his sicknesse, eating oftner (according to *Rasis*) then he which in health was but of spare Diet.

6. Next is demanded whether for sicke persons, having lately recovered their health, bread or flesh be more convenient? To the which we answer with *Rasis*, that flesh: and because amongst all other meats Hogges-flesh is most nourishing, therefore that flesh is most convenient for them, being most easie of Digestion.

Hogs-flesh
of al other
most nou-
rishing,

7. Next is demanded whether flesh or bread be most convenient to those that are troubled with Agues? It is answered, that two things

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things are to be respected therein : first, flesh is of an easie digestion, and therefore thought more convenient : secondly, Bread is easie conversion, and therefore more convenient then Flesh, and because flesh by the fatnesse, doth more easily inflame.

8. Next is demanded whether Flesh or Wine are to be preferred to those that have newly recovered their Healths ? To the which is answered, that Flesh : and therefore the vulgar are much deceived that thinke Wine, because amongst all other things it is the most easie converted into blood, spirituall and naturall heat, and therefore to be taken after Flesh.

10. Next is demanded whether he that is lately recovered from his sicknesse, must for some certaine dayes observe the Order and Diet that he used in his sicknesse, or not ? To the which is answered, that so ; and that for three

rea-

reasons: First, for the weaknesse of Nature. Secondly, for the not breach of Custome. Thirdly, for the imbecility and state of his body, after his sicknesse, and this reason alone is sufficient: because from Custome we are not to make sudden departure, but by little and little. And therefore we conclude the Regiment or Government which was used in sicknesse, is to be observed for a time in Health, and not presently to be forsaken or left off.

CHHP. II.

Questions of Bread.

First, It is demanded why Bread of Wheat doth more nourish than of Barley? To the which is answered, according to *Aristotle* in his Problemes, because of the moderate viscosity and moiysture, most requisite therein, for

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for the better conglutination and fastning thereof to the body, which the other wanting, is not therefore held so convenient.

2. Next is demanded wherefore bread that is stale, is either more whiter than that which is new? To the which we answer, the cause of the blacknesse is the water therein, which in bread that is stale is dried up, and therefore the more white.

3. Next is demanded why bread unsalted is more heavy than that which is salted? To the which it is answered, that salt dryeth up the moysture therein, for which reason likewise it becommeth more light and white.

4. Next is demanded why bread of Wheat becommeth not hard, being old, as other bread doth? To the which is answered, that the Wheat hath in it a certaine sweet and humane moysture, which is as it were the life thereof, that suffereth it not to be hardened.

5 Where

5. Wherefore Bread that is made of new corne, is no so good as that which is made of the old; the reason is, that new graine hath in it too great a moysture and watrishnesse than is commendable, and therefore Bread made thereof is not so good as of the old.

CHAP. III.

Questions of Wine.

*Whether it be Physicall to be drunk
once a month with wine.*

1. **F**irst, it is demanded whether, according to *Avicenna* in his Canticles, and *Rasis* likewise, it be physicall to be drunke with Wine once a month? To the which is answered, with the Commenter upon the Canticles, that their opinion is erroneous which so affirme: for although Wine, according to *Galen*, is the most

most agreeable to mans nature, in respect of the naturall heat, and nearnesse it hath with our bloods, being in degree thereto, as Oyle to the light or fire : yet as much and superfluous Oyle puts out the fire and light, so much wine our naturall heat ; and as it is more agreeable to our natures being thinne and cleare, so notwithstanding, it is more hurtfull to the animal and sensible heat, and the organs thereof ; that is, to the braine and sinewes : and therefore *Galen* concludeth, that water is better than wine, especially for those that have weake nerves.

2. Next is demanded why children being hot in nature, are not lovers of Wine, but old men ? To the which is answered, that old men are hot and dry, but children hot and moyst.

3. Next is demanded what humour is most ingendred of wine, whether Phlegme or blood ? To the which is answered, that be-
cause

cause wine breeds cold diseases, as formerly we have proved, therefore doth it more ingender phlegmaticall humours than any other; and the reason is, because when much Wine is taken, it is not fully digested, and whatsoever remains in the body indigested, is converted into phlegme, and therefore of wine, by reason of the often exceeding therein, is more ingendred than of any other thing. But wine being moderately taken, is more converted into blood than phlegme.

4. Next is demanded why strong wine comforteth the stomacke, and hurteth the braine; but weake wine effecteth the contrary? It is answered, the stomacke doth digest, and digestion commeth of heat, therefore it seemeth to helpe the stomacke in digestion, because it addeth to the heat, which the weaker doth not. But wine the stronger it is, from it doe the more vapours arise into

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the

the head, and so much more hur-
teth the braine.

5. Next is demanded whether
wine or meat are the greatest
comforters of naturall heat ? To
the which is answered, according
to *Isacke*, that wine : and the rea-
son is, because it more easily and
swiftly converteth into naturall
heat, and doth more strengthen
than meats doe. But meat, being
couerted, is of longer durance, and
greater restauration.

6. Next is demanded whether
if wine be to be given to one that
is weake, new or old be the more
commended ? To the which we
answer, against the opinion of
the vulgar, that in this case the
new is better than the old : and
the reason is, because Wine, by
how much more it is new, by so
much lesse it inflameth, and there-
fore in this respect better than
the old.

7. Next is demanded why
Wine purged from his lees, is of
grea-

greater strength and force, but lesse lasting? It is answered, because relying upon no other Element, it is every way exposed to ruine; for the Lees by sustaining and nourishing, is as it were the root.

8. Lastly, it is demanded whether Wine hurt the braine? To the which is answered, according to *Isacke*, that it doth: and *Galen* likewise affirmeth the same, though it strengtheneth the stomacke (when first received) and heat the blood, yet through the vapour it hurts the braine, especially by replenishing them, but the veines in drinking it.

CHAP. IIII.

Questions of Flesh.

I. **N**Ext is demanded whether Flesh roasted or boyled be more moyst? To the which

is answered the roasted, that by the heat of the fire is hardned and roasted on the outward parts, whereby the humidity and moysture is shut up and retained within, that it cannot goe forth. But in that which is boyled, the outmost parts become softned and tender by the moderate heat of the liquor, that the moysture therein hath the freer vent and issue forth, and therefore meats roasted, although they seeme more dryer without, yet within they are more moyst, and the boyled more dry.

2. Next is demanded why the Moone-light doth more putrifie flesh that is killed, than the heat of the Sunne? It is answered, that there can be no putrification unlesse heat and moysture conioyne together. Now the putrification of Cattell is nothing else than a certaine defluxion lying hid in the body, converting the solidity of flesh into humour; for heat

if it be temperate and meane, nourisheth humours; otherwise more violent, it extenuateth and dryeth them up: therefore of such flesh, the Sunne as it is more hotter, extracteth all the moysture, and so dryeth them up, and corrupteth them. But the Moone-light, in which there is no manifest heat, but a kind of luke-warme influence increasing the humour, doth the more and more suddenly the same.

CHAP. V.

Questions of Egges.

I. **C**Oncerning Egges, it is first demanded whether the yolke or the white be of more heat? It is answered, that amongst all the humours of the body, the blood is the hottest, yet most temperate in heat: and therefore that which comes nearest to the nature

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of blood, is nearest of the quality, of which is the yolke, and therefore the more hotter.

2. Next it is demanded, why the yolke being put into water, immediately descends to the bottom, but the white contrariwise swimmes on the top? It is answered, that the white of the Egge is slimy and viscous, and cleaves unto that whereunto it is put, and therefore put into water, swims on the top; but the yolke descends with its owne weight.

3. Next is demanded why Egges in birds are of a more harder shell than those of Fishes? To the which is answered, that Fishes expose their Egges in watry and moyst places, and therefore need but soft shels. But fals contrariwise in more hard and dangerous places, as upon Rockes, and Hills, and such like; and therefore nature hath more warily provided for them, and for their withstanding hurt and danger, untill their
young

young ones come to perfection.

4. Next is demanded, why Egges in birds are of greater quantities, though fewer in number than those of Fishes? To the which is answered, that Birds are of greater heat than Fishes, which is the cause of the greatnesse of their Egges; but the multitude out of the matter which is the principle of division, and therefore because Fowles have more heat than Fishes, therefore the Egges are greater in substance but few in number; and so contrariwise of Fishes.

5. Next is demanded, why Egges in Birds are of divers colours, and those of Fishes not? It is answered, because the heat in Birds is more strong, which doth separate those things which are of adverse nature, as the yolke from the white, &c. but in Fishes the heat is more weake; and therefore cannot separate.

6. Next is demanded why the

Egges of Fishes are round, and the Egges of Fowles are of a longer figure? It is answered, that heat moves to his centor, especially to a piramidall figure, as appears in a flame of fire that ever ascends upward, & ends stil in a point. And therefore because heat is more strong in Fowles than in Fishes, the Egges of Fowles are longer, the Fishes more round, because their heat being weak, disappearfeth it selfe thereinto.

7. Next is demanded why some Egges cracke in the fire, and others not? It is answered, that those most cracke in the fire which are of most windinesse, from the which when the shell is broken in the fire, out comes the wind with violence and noyse, and this most happens when the outward heat is strong; whereupon if the Egge of any Fowle be put into such a fire, the shell is quickly broken, and the windinesse comes out with great violence and noyse which

which yet it doth not, if the heat or fire be but small. But in Egges of Fishes, there is proportionably the great windinesse, and therefore they cracke much in the fire, as we have experience by the Herring, &c.

CHAP. VI.

Of Fishes.

1. **F**irst, it is demanded whether Fishes eat their owne spawne or not? It is answered, that they doe. First, because they are greedy and ravenous through the coldnesse of their stomackes: and next, because they are dull of sense, and discerne not betwixt their owne and others, and therefore most greedily devoure their owne with others.

2. Next is demanded whether Fishes chew their meat? It is answered, not: the reason is, First,

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because if they should chew it, they should superfluously swallow the water, to the suffocation of themselves: Secondly, because they are gluttonous, and doe ~~at~~ greedily, they swallow it whole undivided.

3. Thirdly, it is demanded why raine is convenient to Fishes, and hurtfull to Birds? It is answered, that to Fishes raine-water is very convenient, because it washeth in the sweet of the soyle, which being mingled in the waters, the Fishes much feed upon, & grow fat. But Birds are of another nature, living in the ayre, and supporting their bodies by the wing, which hereby their feathers being fastened together, their flight is hindered, and their use and living taken away, and therefore more hurtfull for them than Fishes?

CHAP. VII.

*Hereafter followeth the Resolution
of certaine mixt questions.*

1. **F**irst, it is demanded why the Gout happeneth to them most commonly that eat many kinds of pulses. It is answered out of *Galen*, because they are hard and windy, and not easily digested, by reason of which indigestion they are turned into Phlegme from whence the gout most usually hath her originall.

Phlegme
the origi-
nall of the
gout.

2. Next is demanded, why Beanes being that they are windy by decoction, lose not their windiness as Barley doth? To which is answered, that Beanes are of nature more windy than Barley, and because they are of a more grosse and compact substance; therefore more hardly altered, than Barley which is more thinne and easie. Wherefore saith *Isacke*,

accor-

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according to *Galén*, by decocting of Beanes we lose not their windiness, but by strong seething, we something diminish it.

Why the
eating of
figs breed
Lice,

3. Next is demanded why the eating of Figges breedeth Lice? To the which is answered, that although figges of themselves soone putrifie and corrupt, yet have they a property to present all inward corrupt humours they find in the body, to the uppermost part of the skinne; and out of such humors are Lice ingendred, although otherwise sometimes by sweaty and unshifted linnen betweene the skinne and that alone, as the two parents without any other materials ingendred; to which effect one merrily jesteth upon a lousie shifter in this Epigram, as followeth:

*By want of shift, since Lice at first
are bred,
And after by the same increas'd
and fed:*

*I cannot see why Crambo should
have many,
Since that is sure he shifts as much
as any.*

Yet *Auicen* thus farre commen-
deth figges, that they cause a good
colour in the face, by driving the
blood to the outermost part of the
skinne.

4. Next is demanded, why
wine being drunke after any rot-
ten fruit tasteth bitter? To the
which is answered, that from the
fruit is derived a certaine bitter-
nesse which remaineth upon the
tongue, which being mixed with
Wine maketh it of a bitter tast.

Next is demanded whether new
Hony be better than old? To the
which is answered, that it is other-
wise with Honny than with Wine,
because the newest Honny and the
oldest Wine is ever the best: and
the reason is, because the nature
of Wine is moyst, but the nature
of Honny dry: the experience
where

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whereof may be taken in medicine, where those having dry bodies are moistened with Wine, as those that are moist and phlegmaticke are dried with Honey.

5. Next is demanded why oyle in the top, wine in the middle, and hony in the bottome is ever best to begin with the last first? It is answered, because that hony which is best, is waightier than the other, and so sinketh downe to the bottome, and therefore in a vessell of honey, that in the bottome is ever the best.

**To chuse
Honey.**

6. But in a vessell of wine the middle, because the bottome thereof is thickned with Lees, and the top is troubled with ayre; whereupon the husbandmen knowing it not sufficient to keep it in a close house, mine and digge deepe to lay it in the ground, so to remove it from the ayre as much as they can, by which it is so manifestly hurt, that it is scarce conserved in a yessell halfe full; and

and therefore that in the middle removed from these inconveniences is the best.

7. But that oyle which remaineth in the top of the vessell, or in a vessell halfe full, is both the best, and bettered thereby, because the ayre entring into it, dries up the vacuous and superfluous humour wherein it lyes, so making it both of better taste and quality.

8. Next is demanded, why oyle sometimes is frozen, but wine more seldome? it is answered, that in oile there is a cause of congelation being glutenous and thicke, which in wine there is not being of a more liquid and strong vertue.

9. Next is demanded, why Vinegar being that it is most cold, is never frozen, seeing that the coldest things are most apt thereunto? It is answered, because Vinegar is the most liquid amongst all other humours, and the most
pier-

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piercing and tart, which like the sea being alwayes resperfed with his owne bitternefle, doth never freeze.

Next is demanded why pepper and mustard doe gnaw the outward skin, and hurt the stomacke? To the which is answered, being opposed unto the cutward skin, it worketh thereupon in his full vertue and nature, which is to corrode and gnaw; but being descended into the stomacke, the force thereof is abated through the quality and nature thereof, and so ceaseth in that effect.

*Of the dangerous, Clymaſtericall
yeares and dayes of a Mans
life.*

Dangerus
yeares of a
mans life.

EVery seventh yeare through-
out a mans whole life, is a
Clymaſtericall and dangerous
yeare; likewise the 9. and 63.
yeare, which old men uery hardly
escape.

There

There are likewise in the year Three dan-
gerous
mundays
three dangerous Mundayes to be-
ginne any businesse, to fall sicke,
or undertake any journey: *viz.*

The first *Munday* in *Aprill*,
which day *Cain* was borne, and
his brother *Abel* slaine.

Second *Munday* in *August*,
which day *Sodom* and *Gomorah*
were destroyed.

The last *Munday* of *December*,
which day *Indas* was borne that
betrayed Christ.

*Of the Excellencie, Vertue, and
nature of Stones.*

THe Turcoyse-stone, if the Turcoyse
stone.
wearer of it bee not well,
changeth his colour, and looketh
pale and dimme, but increaseth to
his perfectnesse as he recovereth
to his health, with which our Poet
thus accordeth in his comparison,

*As a compassionate Turcoyse that
doth tell,*

By

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By looking pale, the wearer is not well.

Many other precious Iemmes there are that lose their vertue and splendor, worne upon the finger of any polluted person, and therefore lewd and uncleane liuers, such as defile their bodies with women, never adorne themselves with these dissenting Jewels, which would blush at their shame, and bettay their suburbs, A rich investure, saith one, they are, but of small use in our dayes, hardly meeting with a finger that spoyles them not.

Likewise that there is both excellent beauty and vertue in these as in other of that kind, may appeare in the care which *Moses* had to adorne the vesture of the high Priest with 12. Iems, which also *Ezechiel*, and *S. Iohn* in his *Apocalips* have remembered, in which there were not onely beauty and colour, but marvellous effect.

In

In the end of *August*, the Moone increasing, there is found in the Swallowes belly a stone of excellent vertue for the cure of the falling sicknesse, and which drives up the thin and glutinous humors whereupon it is chiefly ingendred.

Swallowes
stone.

There is likewise found in the head of an old Toad, a stone very precious against all inflammations and swellings, as bytings of venomous beasts, poysonings, and such like.

Toad-
stone.

Likewise there is sometimes found in the head of a Carpe, a stone that stancheth all bleeding at the nose.

Carpe:
stone.

A Direction for Study and Art,
 delivered by a Gentleman to his
 Sonnes, for their securer election
 and choyce, wherewithall, shew-
 ing briefly his opinion what studies
 are most painefull, yet least profit-
 able; what, contrariwise, of most
 worth to be imbraced, or
 vanity to be re-
 jected.

Divinity.

First for Divinity, the highest,
 best, and primary election in
 the world, though it be not thy
 profession, let it be thy study,
 knowing that if ignorance of the
 lawes of a temporall King, cannot
 excuse; how much more in this
 superiour degree and offence shall
 it be nullified; and because all o-
 ther art and study in the world is
 vaine, that is not by some relation
 intended to this knowledge and
 practice.

Law.

Secondly for Law; if thou
 wouldest be soone rich, soone
 pra-

practise, so shall other mens dissensions be the cause of thy peace, and thou shalt be like a Chyrurgions instrument: the breath which every man spends in vaine, shall not passe from thee without value; nay, as it shall be thy profit to speake, so shall it be thy gaines to keepe silence; and for the calling, it may be honest, so thy conscience therein be just.

For Physicke, I know not how Physicke: the practice should be bad, since the ayme thereof is so good; for health being a Jewell to every man, which when it is to be bought at the hands of the Physician, may bee valued accordingly.

For Astrology, and the overtedious observation and judgement of the starres, taken from the vanity of the Chaldeans, who were beleaved of their imperites, that by the influence of Planets, and secret relations therein, they were as Gods Privy-Counsellors, solely

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Esay 10.

solely to discern and prognosticate the events and destinies that should befall them, throughout the whole course of their lives: the folly of which men the Prophet *Esay* thus mocketh, *Let the Wise man, and Sages of heaven, with their observations, predictions and knowledge, stand forth, and save there.* And likewise *Jeremy* in another place, *Feare not the predictions by the heavens, because the lawes of the people are vaine; or their demonstrations, because they are deceitfull:* which words yet condemne not altogether the use of Astrology, which hath some end and profit, but condemneth those professors which make vaine ostentation to the people, of certainties, by uncertainties.

Chyromancy
7.

Next unto this is the vanity of Chyromancers, which by taking their direction from the lines of the hands, doe exceedingly trifle and deceive, running into significant errors, by the insignificant traces

traces thereof, to which small credit is to be given.

Like unto these, or if other more *Alchymy*, vaine, are Alchymists, which professing to turne their brasse into silver, or their silver into gold, turn all into vapour, which turneth to nothing; this hath the fairest aime, but the rarest hit of all other; the greatest hope, but the smallest comfort in the way; insomuch, that I had rather misse the one, than sorrow in the other.

Nygromancy is an Art by which *Nygromancy* the bodies, or rather the semblance of those in their graves are raised up and questioned, as we read *Phytonissa* to have done, by a fained and deceitfull representation of the body of *Samuel*, to gratifie *Saul* the King. *Kings I, 28*

Like unto these are Hydromancy and Pyromancy, which worke *Hydromancy* by the water and the fire. *Pyromancy* Like-*Augury* wise Augury or divination by birds, by their singing, chirping, or such like.

Here

*Hereafter follow some few receits
of Albertus Magnus, and our
former Author.*

*To powre scalding Oyle, or melting
Lead into the hand, and not be
burned therewith.*

ANnoynt the palme of your
hand with the Iuyce of Mal-
lowes, or Mercury, and you may
doe it for a space, but not long, be-
ing two of the hottest liquors that
are, into which if you put but
Tin or Lead, they presently melt;
which water or any other liquor
besides effecteth.

To keepe Inke from freezing.

PVt three or foure drops of A-
qua vita into the Standish, and
the Inke will not freeze, though
the weather be never so hard.

*Of the strange effects wrought by
some members of the
Owle.*

TAke the heart of an Owle,
and his right foot, and put it
upon one that sleepeth, and he
shall reveale unto thee whatsoe-
ver he hath done, or whatsoever
he knowes, that thou shalt aske
him, and this hath beene experi-
enced of late time.

Of the Want or the Mole.

THe Want or the Mole is a
creature of strange effect, as
the Philosopher conceives, who
being put into the nest of any
Bird, can never bring forth her
young; as also the water wherein
she is decocted, being rubbed up-
on any thing, AA. that was blacke,
immediately changeth it into
white.

M

O

*Of the strange effects of some parts
of the Black-bird.*

IF the quils of her right wing be taken and hung up in a house by a red thred, no creature can sleepe in that house untill they are taken downe; and if the head thereof be put upon any one that sleeppeth, they shall reveale unto thee all their secrets with a loud voyce, as hath beene experienced.

*Away to make Doves increase
and multiply.*

AUicen saith, that Aristotle was of opinion, that if the milke of a woman twice married over, put into a vessell of glasse, and either buried or hung up in the dore where the Pigeons flye out and in, they would keepe together, and increase to infinite numbers.

To untie a knot without
touching.

GOe into a Wood, and find
where a Pye hath builded
her nest, and hath young ones, and
tye some string round about the
hole where she goeth in; the
which when she shall perceiue,
she immediately flies for a cer-
taine herbe which she puts to the
knot, which presently breaketh
it; then falleth the hearb downe,
which thou mayst take up and re-
serve to such a purpose.

M 3

Here:

Hereafter followeth a Divine and Philosophicall conference betweene some Fathers of the Church, and some Philosophers of Nature, proposing and propounding Pious, Learned, sharp and pleasant Enigmaes, abstracted out of many and sundry Authors, as well sacred as prophane; which marvellously make to comprise wisdom, and nourishing of liberall wits, to the informing of the Judgement, and to the delight of all lovers of knowledge.

Propositions follow.

Q. IN what part of a mans body is his heart?

A. That Anatomists will tell us, and also the Scriptures will direct us, that both the heart of the wise man, and of the foole, is in the center or middle of the brest: but the Scripture yet further

ther saith, that the heart of a wise man is in his right hand, but the heart of a foole in his left.

Q. How doth the old Testament and new begin ?

A. Both from Adam ; the one from the first Adam ; the second from the second Adam, describing his generation : I onely admire the power of that God, which besides, above, against nature, effects whatsoever he pleaseth.

Q. From whence is the name Cardinall derived ?

A. Of Cardus for a hinge ; for even as a doore turnes upon his hinges, so doth the Church of Rome upon these hinges the Cardinals, and by their counsell and direction is governed : Of which one writes in imitation of Virgil,

Qui Bauium non odit, amet tua Carmina meui ?

Qui satanam non odit, amet tua dogmata Papa,

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Who in mercy hath no hope,
Let him love thy Dogmaes, Pope.

Q. The Devill of old was said
to have two daughters, Cove-
rousnesse, and Luxury ; and he
married the one to the Iewes, and
the other to the Heathen ; and
now of their off-springs all Nati-
ons and sorts of people are affi-
anced.

Q. Why in times past did the an-
tient build their Sepulchers by the
highway-side ?

A. To admonish all men of
death.

Diogenes hearing of the death
of a great rich miserable man,
saith, he hath not lived his owne
life, but hath left it unto others.

Vir, Coniux, Genetrix, natus, fra-
terque, sororque,

Hic duo sint, quamvis nomina plu-
ra carent ;

Error enim sceleri, causam dedit,
niscia nupsit,

Illi quem peperit, filia mista patri.

Husband, wife, mother, sonne, and
sister both,
And brother, this paire make, by
plighting troth, at unawares.
It is said a certain woman which
error married her sonne.

*Q. Why in old time was there
so few, or almost no Monuments e-
rected for the dead, and now so
many?*

A. Men desired to live by their
vertue and good workes, and they
speake the good mans praise; for
God hath so pronounced, The
memorall of the Iust shall be blef-
sed, but the memory of the wic-
ked shall rot: and likewise those
that haue done well, are with-
out doubt with God, and seeke
not glory on earth, having blef-
sednesse at the head of the foun-
taine. Many faire Monuments
now inclose not onely rotten
M 4 bones,

bones, but unworthy bones and ashes. Many a faire Tombe stands like a bad cause made good by the gilded varnish of words and friends.

Q. Of the prodigious wife of Lot her Sepulcher and change, what sayest thou?

A The Statuary, or Pillar of Salt into which *Lots* wife was turned, was, according as *Alcinus* the Poet saith, such an one that you scarce know it from glasse, or stone, or mettall, but by the saltish tast. At this time and accident what did *Lot* her husband, as one questioneth; which is thus answered by the Poet:

*Hoc valdè hic miram, quod Lot
non flectitur ipsam,
Nec sociam sequitur, primo constantior Adam;
Quamquam id credomagis factum
quia visa referre,
Jam nequit elinguis, quasi comper-
ta referret:*

For-

*Forſan et inſimiles, auſis temeraria
traxit,
Credulo & impoſuit, virgo prima-
na marito.*

Engliſhed :

Many hereat admire, he did not
ſlacke
His forward pace, nor ever loo-
ked backe :
He was more ſtaid than Adam,
that did eat
Because his wife commended him
the meat
So he eſcap'd the Iudgement, and
knew none,
Because he held his way, and jour-
neyed on.

*Q. What body was that that had
a portable Sepulcher ?*

A. Ionaſ in the Whales belly.

*Q. What was Abſolons Sepul-
cher ?*

*A. This degenerate ſonne of a
good father was hung up in the
ayre, and covered over with*

M 5 ſtones

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stones for the memoriall of so unnatural a patricide.

Q. How would Socrates, dying, be buried?

A. Quoth he, bury mee after the easiest and cheapest way. And concerning sumptuous tombs and monuments, erected commonly in our dayes, one asketh the question why we so exceed therein, seeing those men that talked with God, would be buried but in caves; and they wanted not wealth, for they were rich men, as Abraham, Isacke, and the like.

Q. What thing was that which was brought forth in the world, liv'd in the world, sinn'd not in the world, spake in the world, died in the world, and yett shall never be partaker of the world to come?

A. Baladins Affe.

Q. When is it that the dead bury the dead?

A. Then when these impious dead in sinne, bury the dead in body.

Q. Why

Q. Why is it not read in holy Scripture, nor among the Fathers, nor any Ecclesiastical writers, that the devill ever swore?

A. That impure spirit wants a soule, and so hath nothing to sweare by, so cannot tye himselfe to any promises, being the father of lyes, and a manslayer from the beginning. Christ hath sworne many times which is King of kings, and of truth the Truth, and a most faithfull keeper of his promise, of which no word shall fall to the ground; therefore happy we whose good he hath sworne; and wretched we if we beleewe not this truth it selfe, having bound it with an oath: The devill promiseth many things, but performs none; and Christ promiseth nothing but it is as good as done; therefore I will rely on the one, and not credit the other with the smallest beleefe.

Q. Doth the Devill know our thoughts or no?

A. Not

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A. Not, but by conjecture; for God onely is the searcher of the heart: the Devill reads it by observation, and can pierce no deeper. He is the subtle Serpent, and therefore we are forewarned to stop evill motions in the beginning: for as a Serpent if he once get in his head will easily wind in his whole body; so we are counsell'd, *principijs obsta*, keepe out the head.

Q. *What is the reason that of later times, Divels, and visions, and apparitions, and such like, have not beene so frequent as in former times?*

A. Since the light of the Gospel came into the world, these Diabolicall delusions, and workes of darknesse haue with-drawne themselves, which in times of Popery and Ignorance were more frequent as the Oracles at the coming of Christ were.

Q. *Iobs substance was much in Camels, a great and knot backed beast,*

beast, and yet it is said, this Camel with as much ease shall goe through the eye of an needle, as a rich man to enter into heauen : now what is the nature of this Camell ?

A. Stories mention, that they are of a gentle and towardly disposition, and knowing their owne height, will stoope downe to receive a burden, and then they will erect themselves and passe along ; if they find themselves over-burdened, they will either lye downe or cast it off ; and therefore noting too much, so hardly rich men shall be saved that doe not, over-laden with temporall riches and security, cast them off to lighten them in their journey to heaven : The Camell is a beast very strong, and very fierce in his venery ; it drinks but once in foure daies, then mudding the water. Of this Beast thus the Poet :

*En citius tennis, per acus transire
foramen,*

De for-

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*Deformis poterant inania membra
Cameli.*

To thred the postern of a Needles
eye,
Is such an Art no wisdome can
descry;
And yet the Scripture saith, with
as much ease
A rich man may be fav'd, as one
doe these.

But this is meant of unpenitent
rich men, that heape *Pelion* on
Ossa, and so overburdened thinke
to creepe through the narrow
gate as strait to such as the Needles
eye to the Camell.

Q. *Are the Starres, or the Sun
living creatures, as some have
thought?*

A. They are not, though *Origen*
seemes to intimate so much, be-
cause the Starres are commanded
to keepe their course; and in *Judg.*
the Starres in their courses fought
against *Cysera*; and in *Jeremy* the
Sunne

Sunn is termed the Queene of
heaven : And in the *Psalmes*,
It commeth forth as a Bridegroom
out of his chamber, and rejoyceth
as a Gyant to runne his course :
And in *Job*, the Stars are thought
to be capable of virtue and vice,
because there it is said, The stars
were not pure in his sight ; yet all
these approve not against our first
negative.

*Q. Which is the swiftest starre
of all other?*

A. Phosphorus, or the morning
starre, or Evening starre, being
both one ; for that riseth first in
the morning, and setteth last in
the Evening : this great Planet, of
some called *Venus*, sometimes
goes before the Sunne, and some-
times followes the Sunne ; she is
called the wife of the Sunne, be-
cause she is up after his setting,
and rising ; last up, like a good
wife, looking that all things be in
safety after her husband is in bed,
and first of all rising in the morning.

Q. Why

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Q. Why doe we not see the stars in the day time, in regard they alwayes shine?

A. Because they are darkened by the greater light of the Sonne,

Q. What starre was that that led the wise men unto Christ?

A. It was no ordinary Starre, nor one that was made at the Creation of the other; but extraordinary for this especiall occasion; and it differed from other starres in brightnesse, motion, and scituation of place; for it was placed in the Firmament of heaven, the other in a higher Orbe, this in an inferiour region of the Ayre: And when the Wise-men came to Bethlem, it went and stood ouer the house, that these Magi might know it, being instructed of God in their owne Art, for they were Astronomers.

Q. What Art is that that every man is most apt to credit, there being no greater danger in any tye?

A. Physicke and Physicians, that

that make use of all the most vilest things that be, as Scorpions, Toads, Serpents, and the like, and these will tell thee there is nothing so abject, so small, or base, or hurtfull, that this Art will not turne to some good use; for God never made the most beautifull thing in the world, simply for view, and love; nor the most deformed, for hate; but all for use, though all things are not knowne, nor all virtues of all that are knowne; that was for Salomons wisdom to have undertaken to decipher.

Q. What was the wise mans answer to an ignorant Physician that told his friend he was growne old?

A. Because I use not many Physicians; which implies, nor much Physicke.

Saith another old man,

These hoary plumes, like mosse
upon an Oke,

By seeing much, yet suffering
more, I tooke.

Long

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Long have I scene the worlds un-
certaine change ;

Ioy moves not me, Affliction is
not strange.

One having spent much money
upon the Physicians, and being ne-
ver the better, was perswaded by
a godly friend, that if he had gi-
ven that money to the poore, the
true Physician, Christ, would have
cured him.

On a time it was disputed at
Pope *Alexanders* Table, whether
it were better for the Common-
wealth to have many Physicians,
or none at all : some affirmed they
were not to be tolerated in Coun-
trei, for *Rome* was 60. yeares
without, and neuer better health
than at that time; (saith the Pope)
and if Physicians had not beene,
the world would scarce have con-
tained her people by this time.
A worthy saying of the Pope ; if
they send bodies to the grave, he
& his soules to Purgatory, nay hell.

Q. To

*Q. To whom is life very long,
or very short?*

*A. Life to them that doe no-
thing, very long; but to them that
are ever doing, very short: Ars
longa, vita brevis.*

*Q. Who is the best treasurer of
his owne goods, according to the di-
vine Poet?*

*A. He that layes up treasure in
heaven.*

*Ædifica in patria, Boreas ubi nul-
lus & imber,*

*Conde ubi nec furto, deripiuntur
opes;*

*Hospitum est tellus, cælum patria
nostrum,*

*Et Regnum, et certe, quisq; paran-
tur opes.*

Lay up thy Treasure, to secure thy
feare,

In Heaven, where all is sure is
trusted there.

*Q. Who was hee that built the
first City?*

A. Cain

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A. Cain; and that out of his feare to preserve himselfe from his enemies, the name thereof was *Hanoh*; and beside this, there is no other City named before the flood, *Gen. 4. 7.*

Q. Which is held to be the greatest City at this day in the world?

A. Quinsay, as Histories report; of which, wondrous things are delivered; it contains in it 1200. Towers and Turrets, and so many sumptuous Stone-bridges; numberlesse numbers of men, Citizens and strangers: as who doth not likewise admire at *Ninewy*, which was three dayes journey from gate to gate.

Q. What is the greatest preserver of friendship?

A. Nothing is more amiable, nor more conjunctive, than the likenesse of good affection and manners, according to the Poet:

*Hac res & jungit, junctos, et servat
amicos.*

Q. Who

Q. Who is that at once loves and hates, flies and follows, threatens and intrats, is angry and pleas'd, would and would not, and is at once sad and glad for the same thing.

A. This Scruple can hardly be resolv'd, unless another Delius shew it; yet thus I explicate it in a word:

It is meant of Love and Lovers, for it is a kinde of phrenzy, and they are for the time posselt with a short madnesse; for Amare & supere vix dijs conceditur.

It is a question of Salomon, Pro. 6. whether a man can hide fire in his bosome, and not be burnt? now there is a second question, whether Love or Fire burne hotter; now the fire must have fuell neere, but the fire of Love burnes at a greater distance.

Q. What are held the most necessary things of a mans life?

A. Wee desire many things; yet we brought nothing into the world, nor we shall carry nothing out;

out ; at death each man layes by his load ; for the world had bin beggard long agoe, if rich men could have carried their substance with them. In the meane time, if we have but water, fire, Iron, Salt, Bread, Milke, Honey, Wine, and Oyle, House to cover my head, Garments to cover my nakednesse, *Curret mundus*, for we have all and enough.

Q. What is the Physicians best rule for health?

A. Temperance, avoyding satiety and fulnesse.

A certaine wise King, *Cyrus* by name, (as stories mention) never sate downe without a stomacke, nor never rose without an emptinesse : So *Galen*, *Asclepiades*, *Bartholus*, all these, and many other, that tooke their dyet by weight, whereas some other gluttons furnished their Tables by Alphabet ; those were such as the French Proverbe saith, Dig their graves with their teeth.

Q. How

Q. How many diseases (as Deaths Harbingers) belong to the body of man, as is supposed?

A. There are so many they are hardly to be numbred: some Physicians think there are two thousand; and certainly there is no member in a mans body, that is not diversly afflicted; and now of late yeares, divers new diseases are sprung up that are without names; Diseases increase, and Plants and Herbs decay and lose their operations, which bring death so neare us, he continually lookes in at our windowes; and the longer our life is, the more numerous are our sinnes, even whole *Mirades*: and at last comes death, and with a little pin bores through our wall of health, so farewell man.

Constantius, our noble Countiman, and Emperour, more fuller of heroicall vertue than feare of death, being sicke, and demanding his Physicians counsell, was
resol

resolved, that a bath of Infants blood would cure him, answered, I had rather be continually sicke, or presently dye, then with Herods cruelty preserve one life with so many deaths, or a cure worse than the disease.

A fellow having his legge to be cut off, in the thought of his misery cried out and said to that skil, that death loves not Chyrurgery.

Vah non est tanto digna dolery salus.

The Pope is called *Summus*; that is, the highest; because he is *supra jus*, *contra jus*, & *extra jus*: because he is above Law, against Law, and without Law.

A Cardinall for his exceeding great pride being rebuked by a King of *France*, who told one that the Apostles in their times were more humble and plaine, answered nothing thereto, but told the King, Kings in ancient times were Heardsmen and Shepherds.

A great man demanded of the Pope, for the pompe of his Church why he did not create more new Cardinals; that (quoth he) willingly I would doe, if I could create a new world, for this is too little for those that are already:

*Tres sunt convivæ, Germanus,
Flander, & Anglus,
Dic quis edat melius, quis meliusve
bibat:*

*Non comedes Germane, bibis tu
non bibes Anglus,
Sed Comedis Comedis Flandre bi-
bisq; bene.*

Three feasts there are, you hardly
can match such,
Betwixt the English, German, and
the Dutch:

Now of these three, which are
they of the rest,
That eat and drinke, or drinke and
eat the best?

Thou German for thy drink claim
thou thy share,

N

Thou

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Thou English, for thy trencher
take thou care ;

Then Dutchman out of both take
thou thy fare.

*Q. Whether doe Cups of silver,
or Cups of glasse sooner quench the
thirst ?*

*A. Cups of Glasse : for Cups
of silver doe a little allay it for the
time, but that thirst is incurable ;
for crescit amor nummi, quantum
ipsa pecunia crescit.*

*Q. What was Socrates excuse
for his frugall fare to his wife ?*

*A. If they be our friends, here
is enough ; if they be not, here is
to much.*

A certaine drunken man called
Sobriety the beasts vertue, and
would be opposite so much, that
he made himselfe a beast.

*Q. What makes the Terrestri-
all Globe ?*

*A. The earth and the water
makes this one globe, according to
the Poet :*

Terra

*Terra atque vnda, Globum faci-
unt quis crederet unum,
Scilicet hac semper manat, at illa
manet.*

The earth and water, though they
rest and move,
Are married in one globe by pow-
erfull Iove.

*Q. What is the world for her in-
stability compared unto?*

*A. To the wheele which ever
turns round: of which one writes,*

*Vi rota voluitur indiq; pingitur ut
rota mundus;*

*Quippe volubilis, et variabilis ac
ruiundus.*

Another of the world.

*In mundo nihil constat, in orbem
vertitur orbis,*

*Quid mirum? recte quod sit in
orbe nihil.*

Even as a wheele is turned on his
pinne,

The world so in the world, and all therein.

Q. How much distance doe Astronomers reckon from the center of the earth, to the spheare of the moone, and to the fixed stars?

A. To the Moone 16340. to the spheare of the fixed Starres, 17269660. But this question is more deepe than can be truly resolved by me or any other. *Syracides* denyes the height of heaven can be measured by any: so saith another wise man, the height of heaven, the depth of the earth, and the heart of Kings are unmeasurable.

It is God that measures the heavens with his spanne, weighs the mountaines and hils in a ballance, and gathers the waters into his fist, *Esay* 40.12.22. Tis he onely that knowes these obscurities, the heights above, and the bottomes below; where fadome line could never sound the depth. *Hesiodus*
tri-

triflingly saith; if a line were let
downe from heaven, in ten dayes
it would not come to the earth :
but these, as inscrutable, we leave,
though it argues our ignorance in
our oync dwelling.

*Q. Whether was Peter ever at
Rome?*

A. This question hath bred
much controvēsie : but we deny
that *Peter* was ever there, but *Si-*
mon hath, and many other *Sim-*
niacks.

*Q. What may covetous Patrons
be likened unto?*

A. To the Devils Factors, that
buy and sell livings as men buy
and sell horses in a Faire, a faire
Chapmandise; and these care not
so a man have *Entia*, whether he
have *Scientia* or no, or *Conscien-*
tia or no; because they make ac-
count that silver is better than
Latine.

*Q. What doth David under-
stand by a dead dogge, and a flea?*

A. In these words he doth up-

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braid *Saint* of cruelty, that he himselfe being a Prince, should so fiercely seeke revenge of one so lowly in his owne eyes, as to compare himselfe to a dead dogge, which other dogs will not bite, and to a Flea which wee trample under foot.

Every man is tender of himselfe, and therefore we write our evil deeds, and other mens wrongs we doe, in the dust; but our good workes, and our wrongs, in marble: according to the Poet:

Pulvere qui ledit, scribit, sed marmore laesus.

Q. What weapons are those that are both the Instruments of warre and peace?

A. The Sword and the Mattock as it is in the holy Writ, Swords are turned into Mattocks, &c.

Q. Is it just to hate the person for his vices sake, or to love the vices for the persons sake?

A. It

A. It is a fault in either; for thou shalt not hate thy brethren in thy heart: we must love the person, and hate the vice.

Diogenes seeing a fellow begging for his living, said, well done friend, thou labourest that thou mayst not labour.

Q. What are those two great inventions in the world, invented and found out about 150. yeares agoe, and both by a Fryar named Sivart?

A. Printing and Gunnes: of which one writes,

Printing and Gunnes are both but late inventions

Quicknesse of worke is either their intentions:

Since whether they haue wrought more harme or good;

They have brocht such doctrines, let so many blood: Is yet unjudg'd.

Honest si quid feceris cum maxi-

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*mis laboribus,
Cedentibus laboribus, Dulcis ma-
nebit gloria :
Sui turpe quid comiseris cum gau-
dij amplissimis,
Abibit omni gaudium turpi ma-
nente infamia.*

He that with labour vertue doth
attaine,
The labour's past, but the vertue
doth remaine :
But if with infamy thou pleasure
buy,
The pleasure passeth, though the
shame ne're dye.

Few words, but full of sense,
which ought to be written upon e-
very ones dore, carved upon their
posts, printed upon their hearts,
and expressed in their lives.

What difference be twene the
rich man and the foole, both dye
alike: and betweene the Ashes
of *Vashti* the most beautifull
Queene that ever was, and the
blackest

blacke st Egyptian bond-woman?
 No distinction can be made, as not
 for beauty, so not for wisdom:
 but put them both naked into an
 unknowne Countrey, and then
 the difference shall be easily dis-
 cerned: For a wise man is more
 precious than riches, and nothing
 is worthy his comparison: length
 of dayes is in his right hand, and
 in his left glory and riches.

Pontanus relates of a Traveller
 that said he had beene at *Bonouia*,
 but said he had not met with one
 living wise man, but many dead
 ones, and those tyed in chaynes,
 meaning Bookes.

*Q. Whether is Wisdome or
 Riches more precious?*

A. Wisdome; and that have
 divers wise men chosen before
 Riches: as *Salomon* chose Wis-
 dome, and not Riches: *Moses*
 forsooke *Pharaohs* Court, *Dio-*
genes the Court of *Alexander* to
 converse with Philosophers: and
 what doth it profit a foole to have

N^s wealth,

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wealth, when it cannot buy Wil-
dome,

*Q. What is the mind and study
of the slothfull man?*

A. Saint Bede will answer,
the slothfull will and will not: he
would reigne with God, but not
labour with God: they like the
reward when it is promised, but
not the worke when it is to bee
done: but they must know, *Qui
non laborabit in hoc seculo, non
manducabit in futuro*: and it is la-
bour that nourisheth the most ge-
nerous minds.

*Q. What is the most troublesome
idlenesse?*

A. Divers jesting at supper,
amongst other questions, this was
propounded: one was of one opi-
nion, and another of another, but
Publius said, the gout in the feet.

This tale was moralized upon
by certaine labouring, but igno-
rant people, that thought the Ma-
gistrate and the Minister lived in
too much ease, and too much ho-

nour, and with too little paines,
when their labor, as they thought,
was too great, their profit and e-
steeme too little: To this a com-
parison was made on a time, when
silly sheepe could speake; and
then at such a time it was the
sheepe said to her master, I mar-
vell much, that we receiving no-
thing of thee, but are forced to
secke our livings out of the earth,
from whom yet thou takest wooll
and Cheese, and Lambes, yet thy
dogge that brings thee none of
these profits, he is fed with bread
from thine owne hand. But then
it is said, that the dogge thus re-
plied, And worthily I receive my
allowance, for I am he that keepe
and preserve you, lest theeves
steale you, or wolves devoure you,
whose custody if I neglect, you
cannot eat one morsell securely:
The sheepe hearing this, was con-
tent with every lot, and ever
since, being so conuicted, have
held their peace. Extant to this
there

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there is another story, how on a time the members complained against the belly, how it was idle, and did nothing, but devoured their labours; and how every member tooke paines, and they were all weary, and would continue their exercise no longer for this idle member: this done, the belly debarr'd from her wonted allowance, imparted no strength to the hand, the legge grew feeble and could not walke, and the whole body could not support it selfe for feeblenessse: which seene and perceived, a Parliament was called, and every officer put to his former taske, and all became as before.

Q. Of sleepe what doe the Philosophers averre?

A. That it is the Porch betweene life and death: that death is a long sleepe, and sleepe a short death; that it is natures fithe that cuts away halfe our life.

Of

Of Dreames.

One dreamed that hee should not beleeve dreames, because they are for the most part false: if hee did beleeve them, then it followes that hee should not beleeve them: if he did not beleeve them, then it followes that hee should have beleeved them, because they were dreames and false, their contrary being true.

Q. Is that compact lawfull or possible amongst the living, that the first dead should come backe to his fellow and bring newes of the state of the other world?

A. It is neither lawfull nor possible, though such fables be ordinary in Popery; and so *Baronius* stories it, that *Marcellus Ficinus*, returned backe according to his compact, to reveale what hee had seene: but we are taught otherwise in holy Writ, where the such man would have sent *Lazarus* to have forewarned his brethren, but could not.

Q. What

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Q. What is thought of Pylates wives dreame, that had truth with it?

A. Many have severall opinions thereof: some thinke it was the devils suggestion to hinder mans redemption: other, that she was a godly matron, and saw his Innocency, which God would have at all times to appeare: and if it had beene of Satan, it might more have advantaged his purpose to have dealt with the high Priests, and the rest of his enemies: but the reason of this was the providence of God so to manifest his innocency.

Q. What foure small creatures are those on the earth, which for their wisdom are preferred before men?

A. I. Formica a ferendis micis: The Ant so called of carrying of crumbs, which for their wisdom are termed a people, and that they provide their meat in summer, and fearing tempests, le-

bour by Mooneshine.

2. The Comies, a people likewise not strong, but they make their houses in the Rocks.

3. The Locusts have no King, yet they goe forth in swarms.

4. The Spider that weaveth the web that is in palaces of kings, thas no mortall man can imitate, and all this but a net for flies; yet marke with what curiosity shee disposeth her threds.

Pallas me docuit, texendi nosse laborem,

Nulla mihi manus est, pedibus tamen omnia fiunt.

Of this one writer, where God is present, the weakest Spiders web is a Castle: where absent, the strongest Castle is but a Spiders web: As these presage death, and so labour to prevent it, so the Squirrell presaging stormes, turnes the little window in her draw, ever fromwards it,

Q. Wha

Q. What creature of all other is
the most profitable to man, in whom
is nothing but good?

A. The sheepe, our founder,
content with her owne coat and
colour, though by vs her allusion
varied many wayes, and changed
into many colours: of which one
writes;

*Quid meruisti oves, placidum pec-
cus, inque tuendo*

*Natum homines? pleno quæ fertis
in ubere nectar,*

*Mollia quæ nobis vestras uelamina
lanas,*

*Præbetis, vitæque magis quam
morte iuvatis.*

Englisht.

This gentle Creature, of all good
things full,

That feeds us with her flesh,
clothes us with wooll,

Liues with us as friend, why should
the knife

After so many takings, take her
life?

Q. What

*Q. What Creatur s of all other
love their young most ?*

A. The Asse and the Ape: the
Asse will passe through a thousand
obstacles to come to her young,
yea, even through fire : the Ape
killeth his young with too much
dandling : to these may be like-
wise added the Turtle and the
Storke.

*Q. In what things are many men
Imitators of Apes ?*

A. In following the follies
and vices of other men, rather
than their vertues : like sheepe,
one going before, all the rest fol-
lowing after, though into danger.

*Q. What is the most inhumane
thing, and reckoned as prime a-
mongst other vices ?*

A. Ingratitude; which the ve-
ry beasts scorne to repay, as you
may read more at large in *Aulus*
Gellius, of the old Lion that had
the thorne in his foot, when *An-
troclus* comming, by signes that
he made to him perceiued it, and
ventu-

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ventured to pull it out ; which done, the Lion not onely did him no hurt himfelfe, but protected him from all others, and ever after acknowledged his kindneffe.

Q. Whether are their greater creatures on the earth, or in the Sea : Solo aut Salo ?

A. There is nothing, as some Writers affirme, that is on the Land, but the same is in the Sea ; but bigger creatures are in the Sea, than on the Land : the *Behemoth* is a beast like many beasts, which for his hugenessse is said to drinke up Iordan, upon whom scale is so fastned to scale, she can hardly be pierced : this beast is thought to be either the Whale or the Crocodile, more largely spoken of in *Job* : The Elephant, a creature of the land, of incomparable bignesse & strength, amongst other not to be paralleld, so likewise divers other : but here I meane not pursue this story, else might I draw out my discourse
some.

somewhat longer, in paralleling the Creatures of the Sea and the Land, as *Plutarch* doth his Greeks and Romans, but those you may read more at large in *Aristotle*, *Gesner*, and others. The King of beasts is the Lion, and his terrour consists most in the eye, and in his roaring: Whereupon it is, The Lion roares, and who is not afraid? *Amos* 3. 8. And it fills all other beasts with such terror, that those that by their swiftnesse can escape betake them to their heeles.

Q. What is the most envious creature against man, and what the most loving?

A. The Wolfe and the Dogge; *Albertus Magnus* writes, that he had a Dogge that would hold a Candle all supper time: and the love of this Creature is so great, that some that have had their masters flaine, and buried, would not remove from the place, till they were starved away; and after they have noted the murderer, and

disce-

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discovered him by their strange
feizing on him, and would not be
beaten off till the matter by this
strangenesse hath beene discove-
red and found out. Betweene the
Wolfe and Lambe there is such an
Anpithathy in nature, that being
dead, and their skinnes made into
Tabers, the sheepes skinne will
not found till the other be remo-
ved away.

*Q. What little Serpent, is that
against whose sting and poyson there
is no remedy.*

A. The Aspicke, whose stroke
is mortall: *Cleopatra*, that sumptu-
ous Queene of *Egypt*, being
desirous to dye, to prevent *Cæsars*
purpose in her owne disgrace,
would be stung to death by these
Serpents; and to that end, a Coun-
treymen brought her two cover-
ed over with greene leaves in a
Basket, and so had accesse through
Cæsars Watchmen: when after
shee was stricke, dressed her selfe
in all her richest robes, and so
went

went and layd her selfe upon her bed, and dyed, her wayting Gentlewoman sitting at her feet, for which *Cesar* was much grieved, intending her spoyle should have graced his triumphs throughout *Rome*: The story is more at large in *Daniels* Hystorie, and in many other Authors, that write of this woman. *Plynie* writeth of this Serpent, that it hath some sense, or rather affection, and if it conceive a wrong, will find out the party, and approach unto him thoroughout all dangers.

Q. What little Creatures are those, that for workmanship excel, and with their workmanship cloath man?

A. The Silke-worme, that out of her owne bowels weaves a bottome, in which they involve themselves, and inclose themselves in death: to whose Art, Courts, and your costliest Gallants are indebted for their silke: and whose cheycest colours, yet after their

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their costliest dyes, may be matched by the Butterfly, as *Stella* faith, even the freshest colours in the Court of *Spaine* : for he that dresseth this Worme to match the Courts bravery, cloathes the Lillies of the field to match *Salomons* Royalty : yea, and your Gallants of these times, and the most costly, such as hang whole Lordships on their backes, whole Manors on their legges, are not cloathed like one of these : and yet for all this,

Nudus ut in terram venit, sic nudus abibit.

There is extant of *Constantinus* our former Author, and noble Emperour, that in his time he set out a Proclamation, but farre from his intention, yet to this purpose, that all Christians should depart his Court, or forsake their Religion, and none but licentious and irreligious Courtiers should inhabit. Upon this, many grounded Christians concerning such honours layd

layd them downe and departed ;
which the Emperor seeing would
forsake all rather than God, re-
cald them backe, and set them in
chiefe places, banishing the rest ;
for, saith he, how will they be loy-
all to mee, that are not true to so
good a master as God.

*Q. Is faith to be kept with an
Enemy?*

A. It is : for we are not so
much to weigh to whom we have
sworne, as by whom wee have
sworne ; and hee that beleeveth
thee swaring by the name of God,
and hath beene deceived, is more
faithfull than thou that so hast de-
ceived him.

*A deception betweene an Ideot
and a wise man out of
Petrarch.*

Orator. I know my selfe to be a
wise man.

Ideot. Learned, it may be thou
wilt say ; Learned there are some
though

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though but few, but wise men almost none : some are learned by Art, but fooles by nature : for it is one thing to speake wisely, another thing to live wisely, another thing to be thought a wise man, but the greatest thing to be a wise man : and there is some that say, there is not a wise man, which whether that bee true or false, I will not dispute.

Orat. The *Hebrewes* say, their *Salomon* was a wise man, and yet his wisdom was eclipsed by his number of Wives and Concubines that drew him to Idolatry. O, but the *Romans* had wise men, *Laelius* and *Cato* ; and *Greece* it selfe, while it flourished, had seven Wise men, but now they common in all societies.

7d. Yea, such are now accounted wise in all societies, that creepe upon their bellies with the Serpent, and licke up the worldly dust : and he that brings most honey to his hive, hee is accounted the

the most wise; but it is in the worlds reckoning, not in truths iudgement, and so I leave them to their wisdom: But to decypher a wise man, I have heard him to be the chiefe, that in every action can counsell himselfe wisely. Secondly, He that can obey a wise mans counsell; Wise men were never more scarce than in this particular time of noted wise men, for then wisdom had left the earth, which now so abounds in every place.

Q. What labour of all other, is the most sweetest to remember?

A. Incundi acti labores: labors past are pleasant, especially the labours of an industrious youth, recounted in the goodnesse of a knowing age: therefore, saith one, Tolerate laborem forsan et hac olim memonisse iuvabit.

Q. Amongst this Dispute of Philosophers, one demanded what was Philosophy?

A. It was resolved to bee that
O
which

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which was a cure for all diseases, both in body and minde ; to be that which teacheth a man to bee good for goodnesse sake, and not for feare or compulsion : and that was the summe and substance of all Philosophy, which so many large volumes can but anatomize, and is here comprized in two words. *Sustinendo, et Abstinen-do* : that by the one we be not too much dejected, nor by the other too much puffed up : an answer worthy of *Apelle* and the Muses. And to this purpose saith another, it consists *serendo et sperendo*.

Q. What is the wisest of all things?

A. Thales Milesius answered, Time ; for it finds out, teacheth and altereth all things. But one of *Pythagoras* Schollers of late time said the contrary, and that it was the most rude and unknowing, and the master of all ignorance : for with his owne long waste, it wrapt all things in ignorance.

Times

Times office, saith one, is
 To shew the Beldam daughters of
 her daughters,
 To make the child a man, the man
 a child,
 To slay the Tyger, that doth live
 by slaughter,
 To tame the Vnicorne, and beasts
 most wild :
 To fill with worme-holes stately
 Monuments,
 To feed Oblivion with decay of
 things,
 To blot old books, alter their con-
 tents,
 To plucke the quils from ancient
 Ravens wings :
 To spoyle Antiquities of hammerd
 steele,
 And turne the giddy round of For-
 tunes wheele.

*Q. How are mettals to bee
 knowne, and how is a mans heart
 to be discovered?*

*A. Era puto nosci tinitu ut
 O 2 pecto-*

*pectora verbis,
Sic est namq; id sunt utraque qua-
le sonunt.*

For words and mettals is one
touchstone found,
And that's the eare, for both are
knowne by th' sound.

*Q. How many are mentioned in
Scripture to have beene raised from
death to life?*

*A. Eight : 1. The widdowes
sonne of Serepta, by Elias : 2. the
sonne of another widow, by Eli-
zens : 3. one buried in Elizeus
Sepulcher : 4. Jaryrus daughter :
5. the sonne of another widdow
in Naim, Luk. 7. 15. 6. Lazarus
by Christ : 7. Tabitha by Peter :
8. Eutichus by Paul, Act. 20. 22.
So cnely eight persons preserved
in the Arke.*

*Q. How many steps hath the
Courtiers ladder?*

*A. There is no man riseth but
by more steps than one : but there
is*

is only one to come downe, or rather a downeright precipitation : It is, faith one, the Srepmother of vertue, and the purgatory of rich men.

Therefore let him that feares the headlong comming downe, feare the steepy going up : for, *Plures beavit Aula, plures perdidit, et quos beavit perdidit.*

And as another faith,
Qui Iacet in Plano, non habet unde cadat.

I call heare to witnesse the most fortunate of Courtiers, the slipperinesse of this footing : *Seianus* with *Tyberius*, *Clito* with *Alexander the Great*, *Philotas*, and others Histories are full of these examples : therefore he that is wise with *Demosthenes*, let him say, *Tanti pœnitere non aium* : for, *Tutius in caula blanda quam vitari aula* :

Aula vale, caula sim magis ipse comes.

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The Countrey hall more freely
yeelds a life
Of quiet peace, not mixt with
Courtly strife :
Court therefore fare thou well, I
know this true,
The Countrey I embrace, so Court
adue.

*Q. Why then should one come to
the Court, and converse with great
ones ?*

A. A young Divine commended the faith of the Divels ; for, saith he, they beleeve and tremble: So, heare what Courts speake, but with a kinde of terrour ; and come to Court, as a man would come to the fire ; where if hee come too neare, he shall be burnt: if he keepe too farre off, he shall be a cold.

Medium tenuisse beatum.

*Q. What thing is that which for
the brittlenesse is compared unto a
mans life ?*

A. A Glasse, which though nothing

thing is more brittle, with safe keeping may be preserved long: but bee wee never such wary Py-lots, we dash this fraile vessell, for all our care, against one Rocke or other; it comes unprevented for all our care, nay, undeserved, if we respect onely disorder, even as the Poet thus more fully exprefeth it:

*Mane virens flos est, cinis est sub
vespere vita,
Fide, cinis rursus, flos generosus
erit.*

I'th morne a flowre, at night cut
downe and shone,
Yet faith shall one day this dead
flowre restore.

*Q. What is that short, more short,
most short?*

*Ver breve, flos brevior, vita bre-
vissima:*

*At bene si morimur, vita perennis
erit.*

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Englisht.

The spring is short, a flower more
short, mans life most short of all:
Yet a good life shall peece out
death, no death shall be at all.

What better than life? A good
fame: what better than good
fame? A mind conscious of Inno-
cence: what better than that? To
dye well. To live to the world is
death; but to Christ, life.

Of sudden feares, they are more
said to colour the haire, than age;
as is experienced by Mariners:

*Rebus in aduersis, venit acclerata
acclerata senectus.*

Q. What is that that takes away
teeth, and addeth wrinkles, and
turnes our gold of youth, into the
dust of age, and so changeth us, as
if we were old new ones?

*Non habitus, non ipse color, non
gressus euntis,*

*Non species eadem, quæ fuit ante
manet.*

Eng.

Englised:

Not habit, colour, forme, ought
we enjoy,
But he is chang'd worse, better to
destroy.

An old man said, hee carried a
great load, for he bore 80. yeares,
and all the troubles these had be-
got.

Another old man said, before
Age I cared how to live well, in
age how to dye well: Old men,
they say, carry their feet in their
hands, and their teeth in their poc-
kets: that is, a Staffe and a
Knife.

*Q Who are those in holy Scrip-
ture that are called childr. n of an
hundred yeares old?*

A. Those that have runne over
many yeares from their Birth, yet
never entred into the schoole of
wisdome, feare of God, or divine
knowledge: old in years, but yong
in knowledge.

*Q. Are there no some men that
O 5 spend*

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Spend their lives altogether in vanity?

A. A many that when they are going out of the world, know not wherefore they came; being like to him that hath sayled upon the sea, but hath more beene tossed hither and thither than gone forward to arrive at his wished port: of such a man one may say, This man hath not sailed much, but beene tossed long: to hee that lives long, and profits nothing in goodnesse, may not be said to have lived a long life, but to have beene here long.

If life is to be desired of a wise man, it should bee for no other cause then to effect some thing worthy of life, and that might profit himsele and others, which having done, hee hath lived enough, having fulfilled the office of an honest man: Of which one thus instanceth it of *Cicero*; If thou respect the applause of the people, whensoever thou dyest,
thou

thou hast lived but a little : if what thou hast done, thou hast lived enough : if the injuries of Fortune, and the present state, thou hast lived too long : if the memory of thy workes, thou shalt live for ever.

A good man thus having finished his course, may then say,

Sufficit Iehovah tolle animam meam hospita terra vale.

Q. What is that, the more you take from it, the more it is increased, and the more you adde to it, the more it is diminished ?

A. Many sticke hereat, and deny that any such thing can be, but wee finde it to bee a hole in a Cloth.

Q. Whether did mans nature infect mans person, or mans person infect nature ?

A. The first man did infect nature, but now nature infects man-kinde, the whole lump being poysoned.

Q. What is the chiefest and greatest

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greatest sinne of all other?

A. There is no sinne greater than the sinne of Infidelity, to believe that any truly repented of, is greater than can be forgiven, according to the Poet:

*Non crimen maius, quam crimen
dicere maius,
At solui possit, sanguine Christe
tuo.*

Englished:

No crime so great, whilst here on
earth we live,
As to despair God cannot mercy
give.

This was the despairing speech of Cain; but Saint *Austine* answers, Thou liest, Cain; for the mercy of God is greater than all the finnes in the world.

Q. On what day was Marriage instituted?

A. There are that doe imagine on the eighth or ninth day from the Creation; and so it appears
by

by Saint *Austin* and *Daneus* disputing thereupon : as whether *Adam* knew his wife before his fall, and he answers affirmatiuely ; but yet so, that *Eve* denyes to have conceived at that time, or before his fall, that being an effect of the punishment.

Q. What River was that in Palestina, that flowed all the six dayes, and on the seventh was dry ?

A. The River of *Sambatia*, from whence it tooke the name : O admirable of the Law, which in ancient time it held ; but now the Priesthood, and the Law being changed, it keepes not his course.

This River flowed all the week with such violence, that his torrent would carry with it mighty stones, yet on the Sabbath would be dry.

Q. Since all water sinkes downward, how doth the water in fountaines spring upwards ?

A. It is compelled by a fiery spirit that drives it upwards, but after

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after it falls into his owne course.

Q. What water was that, that was the Index either of Innocence or offence?

A. The water that the woman suspected of Adultery, after certaine Ceremonies by the Priest done, should take and drinke, and it should, if shee were guilty, turne into bitternesse, with which her belly should swell, and her thigh rot, *Num. 5. 27.*

Q. What is the figure of the water?

A. The figure of the water is round, and every drop affects roundity, as you may perceive: likewise water powred into a pot will bee alwayes highest in the middle; and though removed, it will be so still; and that is the reason that if you behold a ship from the shore, after a while you lose the sight.

Expound me this verse,

*Est sera aquis constans, referat
quam lignea clavis,*

Vena

Venator capitur, libera casse fera est.

I thus untwist this knot.

Sera was the red Sea, *clavis lignea*, *Moses* staffe; *Venator*, or the Hunter *Pharaoh*, to whom the Sea opening, rashly entred in,, when the waters closing upon all his Army, drowned it: *fera*, or the wild beasts, were the people of *Israel*, which went over dry foot.

To this miraculous overthrow may the *Spanish* Navy have some parallell; for upon the *Otian* never floated such another, thinking, like *Pharaoh*, to have eaten up our *Israel*: In number so many, in strength so powerfull, in the yeare 1588. the day of Saint *James* the patron for *Spaine*, and stiled for Assurance, the *Invincible Navy*; and yet as this by this miraculous hand discomfited, and what had the poore *English* done to deserve this? *Quid meus Aeneas in te committere tantum?*

Q. *Whet*

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Q. What waters doe we account the best?

A. 1. Waters of Baptisme, which are signes and seales of our justifying faith.

2. Waters of Teares that wee shed for our sinnes.

3. From youth-corrected, which promise amendment.

4. Water of the Mill whereby our bread is prepared.

But one to this merrily added, that is the most pleasant that is brought forth to wash hands at dinner and supper.

Q. What is the Summum bonum, or chiefe felicitie of the world?

A. Some of the Philosophers, and Heathens, thought it consisted in health, some in wealth, some in strength, some in riches, some in beauty, and the like, but these groped hood-winck'd: but wee have better learned this *Summum Bonum*, saith Saint Bernard: Devote, O Lord, my soule to thee,

let

let it be chained to thy love, let it
breath and gaspe after thee, onely
desiring thee, let it have nothing
sweet but to speake of thee, to
heare of thee, and thy memory
and glory, often to record and re-
member what my God would
give mee; let him take them all
away, so hee give mee himselfe.
Whatsoever other opinions there
are, they are vaine and frivolous;
and he drawes water into a sieve,
and torments himselfe with vaine
cogitations, that delights himselfe
in the Creature, but ascends not
to the Creator, to whom all other
Iucundity compared, is bitter-
nesse; all sweet things, sowre;
all joy, grieve; all mirth, sadnesse;
all pleasure, madnesse: therefore
hee is too covetous whom this
chiefe good sufficeth not.

*Vt fugiam omne scelus, et amem
super omnia numen,
Da mihi frena tisor, da mihi cal-
car amor.*

Eng-

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Englisbed.

To drive me forward, and to pull
me backe,

To every vertue that I may ad-
here,

Give mee thy spurre of love, thy
bit of feare.

Christ is our mouth by whom
we speake to the father, our eye
by whom wee see the father, our
right hand by whom wee offer to
the father.

*Q. There are some that are there
where they are not yet, and live not
where they are: and who are those?*

*A. Saint Chrysostome affirms
this of the Godly, that live upon
the earth, but have their conver-
sation in heaven*

In medio consistit virtus.

It was truly said, when Christ
was crucified betweene two
theeves, If ever goodnesse were
in the midst of evill, then it was :
to which purpose is here inserted
a rare and admirable picture of the
passion,

Ecce

Ecce crucili affixum qui cuncta,
 mouente mouentur,
 Cuius cuncta bibunt fontibus, ecce
 filit:
 Qui fabricat brutis, anibusq; seda-
 lia pendens,
 Nil sua quo cernix sustineatur ha-
 bet.
 Est nudus largitor opum, speciosior
 astris,
 Liuit et est iustus victima pro sce-
 lere:
 Qui dat sceptrum gerit de sentibus
 ecce coronam;
 Latrones inter gloria summa pro-
 bro est:
 Quiq; refrigerium est, ipse est so-
 laminis expers,
 Et vitæ Dominus, mortuus ipse ja-
 cet:
 Hæc dixisse velim, sed tu memor
 esto totaq;
 Tanta, tui causa sustinuisse Deum,

Englified :

Behold the mover of all motion
 stayd,

The

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He fount that all refresh'd, stopp'd
and decayd :

He that made beasts and birds to
runne and flye,

Hath scarce a place where's wea-
ry head may lye :

The master of all wealth, and each
mans store,

Himselfe is naked, and in all things
poore :

He that gives Crownes and Scep-
ters, nothing scornes

Himselfe to weare a piercing
Crowne of Thornes.

A certaine Gentleman abroad
at Supper, at the closure thereof,
put an Apple into his pocket; saith
another standing by, Sir, why are
you carefull for to morrow, for of
all the yeares that I have lived, I
was never yet assured of a mor-
row : so likewise said another in-
uited to a morrowes feast, If you
will any thing with me now, I am
ready; but of all my life long, I
have not yet beene assured of a
morrow :

morrow : To the former question the first Gentleman answered, therefore I put up this apple, that I may not care for to morrow, for nature is content with little : O from how few shall you heare this confession, that of all their life long they haue not had a morrow.

Q. Whether death is more to be feared, the corporall, or the eternall ?

A. The Eternall, Saint *Austen* shall answer thee : that death which men feare most, is but the seperation of the soule from the body, when it would willingly stay in ; but the second death, which men feare not, is the seperation of the soule from God : The first death takes the soule out of the body, when it would willingly stay in ; the second keepes the soule in the body, when it would willingly depart.

Q. How many are the messengers of death ?

A. Three : Casualty, Infirmity, and

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and old Age : the first shewes death lying in ambush : the second, appearing : the last, present : we dye not, for the most part, altogether, but by degrees ; and as wee increase in dayes, so our life decreaseth : first, we lose Infancy, then child-hood, then youth, even till we have lost all the time that we have passed to yesterday, and the very time wee now live wee spend on till death : we passe by the Temple of faith and piety, to the Temple of glory and perpetuall happinesse, where those everlasting rewards are so great they cannot be measured, so many they cannot be numbred, so copious they cannot be terminated, so precious they cannot bee valued.

Julius 2. Pope (as stories mention) being dead, came to heaven gates, and there knocked with authority ; Saint *Peter* being angry, asked who so importunately knocked : this Pope answered, It

is

is I, open quickly : Who art thou,
quoth Saint *Peter* ? *Julius* the
Pope, replied he : What hast thou
to doe heare with heaven, that
hast so oft sold it? no man accounts
that his owne, which he hath sold:
and so was he shut out, and wor-
thily ; for all they say they have
Navis, Terra, & clavis Cæli.

One demanded of *Euclitus* the
Philosopher, whether hee had ra-
ther bee *Socrates* or *Cræsus* ?
Quoth he, *Cræsus* while I live, but
Socrates when I dye.

Q. *Whether is it better to envy,
or to be envied ?*

A. To be envied : for hee that
is envied, is alwayes the happier
man.

Q. *Whether is the shining of the
Moone cold or hot ?*

A. It is cold, which doth some-
thing allay the heat that the
beames of the Sunne hath made in
his passed progresse.

Q. *It is vouched before in
this discourse, that there is nothing*
so

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so deformed nor contemptible on earth, that hath not in it some kinde of good: to what use serveth the Scorpion, the Toad, the Serpent, and such like?

A. Of the Scorpion is made an excellent salve against all swellings, and of Serpents and Toads is made an excellent powder against the stone, and to provoke urine.

For nought so vile that on the earth doth live,

But to the earth some special good doth give. &c.

Plato counsell to young men which hee would have to imitate the Ivie, being weake of themselves, to get a prop to support them.

Q. Upon the birth of children, whether have parents more cause of joy, or griefe?

A. This is resolved upon, that with children a fountaine of teares spring up to the parents: for if you compare them to a nurserie, of some

some you shall late gather fruit, of others never : If good, feare lest they continue not : if evill, lasting sorrow, in the interrim uncertaine joyes, but certaine cares.

Q. What is the chiefe of all meats, and what the chiefe of all sauces ?

A. Bread of all meats: for whether we eat it by it selfe, or continually with other meats, yet we are never weary of it, being the staffe of life, and signe in the Sacrament. And of all sauces, I say not hunger, but Salt is a principall, a sauce that the diuell for his relish doth abhorre; for Salt is an embleme of eternity and immortality, being not onely able to preserve it selfe from rottenness and corruption, but all other things; and therefore Salt by the command of God himself was to have a principall place on the Table amidst the sacrifices.

Q. What is the meaning of this phrase of Plantas Minus non nisi fide

P

Ante-

Antro, the Mouse trusts not to one hole?

A. It admonisheth us to have more friends than one, more strings to our bow than one. Hee that faines himselfe to be a friend in words, and is not so indeed; he that hath *Ave* in his mouth, but hath *ve* and *Cave* in his heart, is worse than one that coynes false money, worse than *Jeabor*, nay, worse than *Indas* that kist and kild.

Q. *What is a mind full of cares resembled unto?*

A. To wormes and rottenesse amongst the bones; and therefore *Damacles*, amid all his dainties, could take no delight, because his mind was troubled at the Sword that hung over his head by a slender haire.

Q. *What is the only great security in the world, and meanes to prevent feare?*

A. To feare nothing but God; for he that feares not him, feares every

every thing; and hee that feares him, needs to feare nothing else, for his feare excludes all other.

Q. What is the most excellent action of the hands?

A. Their Elevation in prayer, Innocent hands and a pure heart.

Q. Spots of Infamy, can they be washt out?

A. They are scarce purged off with Niter, therefore take heed of their stampe: guilty Pylate may wash his hands, but not cleare his Conscience.

A certaine workman had pictured *Venus* sleeping, with this inscription, O traveller, passe by and awake not the goddesse; for if shee open her windowes, shut up thine: For as the Poet adviseth,

Cum vultu pungit, cum verbis dul-
citur ungit,

Affectum fingit, complexu pectora
stringit;

Si res procedit, animam cum cor-
pore ledit.

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He that but looks, his journey doth
begin,
He that but likes, is stept a stept
more in;
Who so inchained his pace doth
forward bend,
He hath enjoy'd, and is at's jour-
neyes end.

*Q. Which of all Hercules la-
bours was his hardest to overcome?*

A. Love.

*Q. How many sorts of creatures
hath God made?*

*A. Three: one not covered
with flesh: the second, covered
with flesh, but dyes not with the
flesh: the third is covered with
flesh, but dyes with the flesh:
of these: the first are Angels; the
second, men; the third, bruit
beasts.*

*Sum decor in manibus, sustento se-
nem rego grossus,
Sum terror canibus, gestat pro duce
fessus.*

Eng-

Eng-

Englisht.

I am the old mans leg, the weake
mans stay,
I am his weapon, and his guide
by th' way.

*Q. What are the Countrymans
prognostication of the Raine-bow?*

A. I. It is observable that it
changeth to what colour a man
conceiveth; and if it bee red like
to an Oke, or fire, or blood, it
prognosticates a fruitfull Vintage;
if of yellow colour, like to the
Corne-fields, it presageth a pler ti-
full haruest: thirdly, if it bee of a
green colour, plenty of Oyle:
and see the Bow, saith the Wise-
man, and blesse him that made it
so faire and spacious, and in such
variety, in that blessed Covenant:
One saith, the Raine-bow is to be
reckoned among one of the great
wonders of nature.

*Q. Of what thing may the course
of the Sunne admonish vs?*

A. The course and progression

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of the Gospell, which came first out of the East, that is, from *Iudea*; from thence into the South, into *Gracia*; from thence into the West, which is this last angle of the world, that is, *Germany* and *England*, and so it hath finished his course; and because the Evening is now come, Lord stay with vs. And this splendant rising of the Sunne is not seene to all Nations at one instant, but first to the *Persians*, then to the *Greekes*, and *Italians*, and the more Easterne Countries; last to the *Spaniards* and *English*.

At the Passion, two Sunnes were ecclipsed at once; the Sunne of the Element was ecclipsed for the Sonne of heaven, the Rockes cleft for their Spirituall Rocke; the graves opened, and the dead rose, for him that was free among the dead: God so shut up the eye of the Sunne, that darkenesse was upon the earth at middle of the day, against all naturall causes,
God

God commanded the Sunne that
 it should not shine, and it vaild him
 in darknesse. *Lucian* the Martyr
 faith, hee will bring the Sunne
 for a witnessse against this wicked-
 nesse. Hereupon the Chaldean
 Astronomers amazed, after they
 had heard and seene such an un-
 wonted spectacle, as the Sunne to
 goe ten degrees backe, came to
Ierusalem to enquire thereafter,
 as did the wise men at the birth
 of Christ, to know the reason of
 the Starre: the complaint of the
 Sunne, according to our Poet:

*Heu mihi cum vasti peragro latif-
 sima mundi,*

*Mania, quam sancti est portio par-
 ua gravis:*

*Tota Asia in tenebris versatur, et
 Africa caca est;*

*Tot magnus olim qua peperere vi-
 ros:*

*Vix nunc extromis Europe insuibus
 haeret,*

*Grex pius et raram, sentit. egenus
 opem, &c.*

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Alexan. Mag. said, the world was not capable of two Sunnes, nor one kingdome of two Emperours.

Sol Anguis et Annus, et superaddita norma:

Quid usquam?

Est rerum his vitam tribuunt, argentq; tributam.

Quidnam illud esse putas?

Res una in Pelago, et telluris omnibus oris,

Nascitur ac creiens est maxima deficiensq;

In medio vita minimum quam porta vigore.

This is a shadow, which is longest at his beginning, shortest in his middle, and longest at his end.
Tunc Sol decedens crescentes duplicat umbris.

Q. What is meant to measure our owne shadow?

A. To measure our owne shadow

dow is to teach us no other thing then not to be puffed up with pride, with any successe, or honour, seeing the shadow no more honours the body, then before in his length.

Q. What is the fairest object to behold?

A. A certaine King of the Egyptians, being asked what was the most beautifull thing to looke upon, answered, The Light; the companion, wife, and daughter of the Sunne: yea, tis true, that God is light, and darkenesse is irksome to all men: and that appears by our owne experience, as also by the words of old *Toby* the blinde, Pleasant is the light, and delectable, with our eyes to behold the Sunne, which though the swiftest of all things, yet no man can perceive his motion, nor would so thinke, but that wee see it removed from the East unto the West, about the earth, being yet bigger than the earth 166 times.

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Q. In what part of the earth, if letters be written in the dust, doe they longest abide?

A. On the top of Olympus, a Mountaine in Macedonia, where no wind blowes, nor raine falls, for it exceeds in height all this humid region of the Ayre where Birds live: and there bee those yeare by yeare to goe up to Sacrifice, and what writing, or whatsoever they leave, they finde it untoucht or unshaken; which could not be if wind or raine fell or blew upon that place: rud yet this Mountaine, in the universall Deluge, was ouerflowne.

What is this,

*Torqueo torquentes, sed nullum
torqueo sponte,*

*Iadere nec quemquam volo, in
prius ipse reatum,*

*Contrahat et veridem studeat de-
cerpere caulam:*

*Fervi amor hominis, turgescunt
membra nocentis.*

This is meant of a Nettle.

Q. Mag-

Q. Magnates and Magnetes, similitudes in names, what consonancie is betweene them in nature?

A. Thus much : for as the one drawes gold unto it, so doth the other Iron, according to the Poet :

*Cuncta trahunt ad se Magnates
Aurea sicut :
Ad se Magnetes, ferria cuncta trahunt.*

Englified :

The Rich man is a Loadstone that drawes gold,
As the other Iron, but more stronglier hold.

Q. What now are these times termed?

A. Not the Iron-age, as some now mis-construe it, but the golden age, for now all things are put to sale, according to the Poet :

*Aurea nunc vero sunt secula plurimis auro,
Venit honos, auro conciliatur amor :*

Omnia

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Omnia auro sunt venalia, auro fides, auro vis, auro leges.

The golden age this may be rightly told,
For every thing is set to sale for gold.

Q. What is a thing very strange in these times?

A. A closed hand and open Iustice.

Q. What is the dearest losse of all other?

A. Time: according to the Poet, Art comes so slow, and life so fast doth flye; we learne so little, and forget so much: of which saith one, we have not a very short time, but we lose a great deale of it; wee doe not receiue a very short life, but we make it so: we are prodigals, as he that thus complained in his more serious cogitation: of which saith one,

*Audivi Iuvenem premeret quem
seri-*

*ſerior etas,
Merentem tacitos, preteriſſe dies.*

*Q. What ſaith Saint Bernard
of time?*

A. He ſaith, wee ſhould more
remember to thinke on God,
than to breath: and hee ſaith fur-
ther, that all time, wherein God
hath not beene remembred in, is
loſt.

To this further addes *Tully*;

Correct what is paſt, governe
well the preſent, and provide for
the future: If thou ſleepe, awake:
if thou ſtand, enter: if thou enter,
runne: if thou runneſt, flye.

*Q. What is the beſt part of the
day for ſtudy?*

A. *Aurora Muſis amica*: and
David himſelte teacheth the ſame
ſame thing, My voyce ſhalt thou
heare betimes in the day, early in
the morning will I direct my
prayer unto thee.

*Q. Why is the morning colder
then the evening?*

A. Be-

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A. Because it more partakes of midnights cold, but the evening of mid-dayes heat.

Q. *What was* Iulius Cæsars distribution of time, Alex. magnus Iulianus, and one Alphred a King of the Brittaines, being compelled to spend most part of the day in warlike affaires, they divided the night into three parts; one part for rest, the second for ordering of publike affaires, and the third part for study: but there are some that want time, and some others that have too much, how may that be?

A. The industrious want time, and the idle are oppressed with time. these spur a forward horse, whiles the other strive to raine him in.

Q. *Whether is more cleare the night or the day?*

A. The night with the Moone and all her Starres, is farre more darke then the day with her one light, according as saith the Poet:

*Sit nox eentoculo quamvis oculati-
or Argo,*

Plus uno cernit lumine, lusca dies.

Though the night have many eies
yet all this light

Equals not day, nor th' twentieth
part so bright.

An aged man being asked how
old he was, answered, the yeares
I had, are gone, therefore I am
not farre from my rising, nor my
set: *Istud patet, hoc latet*, the
one is knowne, the other hid:
take away what is past, and sever
that uncertaine, that is to come,
from thy life, and O how little re-
maines!

*Temporibus in puncto, fugientis
peudeo nec nam,
Quod nondum est, nec quod iam
fuit ante meum.*

Q. What creature of all other
is thought to be the wisest, and yet

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in many things is more foolish than the bruit creatures?

A. Man: for the Fox being forewarned will come no more into the trap, the Wolfe no more into the ditch, the Dogge unto the staffe, but man will runne an hundred times into the selfe same folly.

Q. Who is hee that is set forth to us in holy Writ, of whose beginning nor end, neither father nor mother, nor Ancestour is described, nor end?

A. Melchisedeck, that King, and Prophet, and type of God.

Q. Why did not God at one instant create all the men that ever should be in the world, as hee did the whole number of Angels?

A. It pleased his Wisdome, in succession of time, by course of generation, mankinde should bee daily multiplied, and subjected under sinne.

Anaxagoras the Philosopher being asked to what end hee was borne,

borne, answered, to behold this
goodly frame of the world, and all
the wonders there of : but withall
he should have knowne this,

*Quid mentem transisse polo, quid
profuit altum
Erexisse caput, pecudum si more
perirent.*

*Q. What riches are those that
cannot be exhausted?*

*A. Good turnes ; for these,
with bestowing, doe increase ; and
by scattering abroad, are gathered
together : if thou keepe them,
thou hast them not ; if thou distri-
bute, thou lovest them not.*

One saith, the pinch of pover-
ty is great, but more the burden
of riches ill gotten, according as
the Poet wittily writes :

*Aris scruus, eris site species tra-
hat aris ceri cur heres, cras aris non
eris heres.*

Q. If there were a voyce given

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to wealth and riches, what doest thou thinke they would speake.

A. If Goods, of which thy house is full, could speake, they would answer thee, As thou wouldest have us to be goodsto thee, so we would have a good master: or they would whisper their chiefe Lord against thee, as thus: Behold, thou hast given our master so much wealth, and he is evill, what doth it profit him to have all, that hath not thee.

Q. What foure things were those that the ancient heathen were wont sweare by, because they found nothing more perfect then this number foure, for there are (say they) foure elements, fire, ayre, water, and earth: foure seasons of the yeere, Spring, Summer, Autumne and Winter: foure qualities of all things, Hot, Cold, Moyst, and Dry: foure compasses of Heaven, East, West, North and South.

Q. Whether of these two is the

more foolish, *Craesus* that cast his money into the Sea, in contempt, or *Midas* that out of covetousnesse wisht all that he toucht might turn to gold, and so as the Poets faine, his meat was turned into gold and choaked him: but the meane is ever safest, as both these extreames foolish.

Severus the Emperour being ready to dye, sight out, and said, I have beene all things, and now nothing profits me.

Another thus admonisheth his worldly friend, saying, O vaine man! why doest thou trouble thy selfe in seeking after goods of body or goods of minde, love that one good, in whom are all goods.

Q. Who is the most industrious man that Stories make mention of?

A. Hippias Eleus, who as he had a generall insight in all learning, yet was not therewith so fully content, but he was seene in the more meaner sciences, that not the ring
on.

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on his finger but hee made it him-
felfe, as alſo his owne cloathes, and
what ever he uſed, but hee is ac-
counted the true wiſe man that
learnes from every man, hee the
ſtrong man that maſters his owne
affections: hee the true rich man,
that rejoyceth in his owne ſtore;
which is the leuell many miſe,
which makes their life miſerable,
according as a learned writer thus
delivers it:

The aged man that coſters up his
gold,
Is plagu'd with cramps, and gout,
and painfull fits,
And ſcarce hath eyes his treaſure
to behold,
But like ſtil pining *Tantalus*, he ſits
Having no other pleaſure of game,
Then torment that it cannot cure
his paine.

So then he hath it when he cannot
uſe it,
And leaves it to be maſtered by his
yong, Who

Who in their pride doe presently
abuse it :

Their Father was too weake and
they too strong
To hold this blessed, cursed fortune
long.

*Q. Two fathers and two sonnes
had beene a hunting and catcht
three haires, and every one had one,
and how could that be?*

*A. It is said of the grandfather,
the father and the sonne, which are
but two seeming three, the father
being both sonne and father.*

*Musica damnorū quomodo se habet
thus by which it is unpleasant, and
so it sounds.*

*Vt Utinam montes nos obruerent
Re Repleta enim malis est anima
nostra,*

*Mi Miserabiles facti sumus,
Fa Faciem enim nostram operuit
caligo,*

*Sol Sol autem iustitia nunquam o-
rietur nobis,*

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La *Lassatis itaque nobis nulla datur requies.*

Englisht.

O would the hills might fall on us,
For we are filld with griefe,
And miserable is our case,
Of sinners being chiefe :
For we of comfort are depriv'd,
And bard of all reliefe.

Q. Why doe tho'e that carrie bur hens for the most part sing ?

A. Because the sence being delighted with the mirth, is the lesse capable of her sorrow.

Q. May it be that stollen pleasures should be thought more sweet then an honest fruition in lawfull marriage ?

A. We desire forbidden things, and that is the perverseness of our flesh, that will not be brideled with no lawfull bounds, and wee see by experience that many men that have at home beautiful wives neglect their own better, and pray upon others more deformed.

Fog

For Vertue as it never will bee
 mou'd, though lewdnesse court it
 in the shape of heaven; So Lust,
 though to a radiant Angell linckt,
 will sort it selfe in a terrestrial bed,
 and prey on garbige.

Q. Be there more faiths or Religions in the world than were of antient?

A. To answer with *Moses*,
 here wee may enter into a Cloud
 of darkenesse, unlesse wee follow
 the thrid of Christ to guide us out
 of our blinde steps, wee lose our
 selves in this labyrinth: for ac-
 cording to our Author, *Ie. Ondo-*
neus,

*Plurima apud veteres fidei, nec
 nulla fiderum,
 Mentio, priscorum, nam fuit una
 fides.*

Of Faith, the Antients knew no
 more than one:
 If any now hath many, hee hath
 none,

But

But the world is now divided into foure parts, and foure faiths possesse the same : *to wit,*

Judaisme, Christianity, Mahumatisme, and Paganisme : and out of all these generals, are sprung many new branches, but stand thou by the way side, and aske of the old way, and walke in that, and thou shalt find rest.

Q. Is it in mans power to make gods?

A. The antient and vaine Gentiles thought it lawfull for them so to doe, but the more wise laughed at their folly : so likewise doe now the more fond Papists, which arrogantly professe, and proudly glory, *Qui creauit me, dedit mihi creare se*, as saith our pleasant Poet; the Priest is higher than the King, more happy than Angels : this is not to demand if the Potter can make a pot, but to demand of the pot if it can make a Potter. As ridiculous was this, that *Alexander the Great* should,

should, denying his descent, call his mothers chastity into question, and procure letters from the *Grecians*, that in their decretall they should instile him god. So *Herod* would haue his words revered as the words of God, but the successe of this was miserable, for his belly was eaten out with wormes.

Q. How many were thought to be the Heathen gods?

A. The Poet will tell you:

Inno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Iovis, Neptunus, Vulcanus Apollo.

Besides many other inferior gods, as *Virtumnus, Pomane, Flora, Cuminum, Priapus*, with as many more as were crochets in Idle braines: an hundred gods more than worlds

Q. What thinkest of Fortune, that imputative goddesse?

A. Fortune, as the chieft, was adored of the Antients, to whom was attributed the ordering of all humane affaires, whose

Q power

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power the Poet thus extols :

*Fortuna multis, dat nulli satis ;
Si Fortuna volat fies de Consule
Rhetor,*

Aut de Rhetore Consul.

No foe to Fortune, no friend to
Faith,
No wealth to wit, the Wise man
saith.

Apelles being asked why he pictured Fortune sitting, answered, because shee knew not how to stand in any place : but wee know this, Fortune and Chance are all guided by the hand of providence

Q. What are the seven wonders of the world ?

A. These are reckoned amongst antient Writers, though some vary in their relation: 1. The Pyramides of *Nile*, which were 50. cubits high, in thicknesse 40. the compasse about twelve German miles. 2. The Tower of *Pharaoh*. 3. The walls of *Babylon*.
4. The

4. The Temple of *Diana* of Ephesus. 5. The Tombe of *Mausoll*. 6. The Colossus of the Sun, 70. Cubits high. 7. The Image of the Olympian *Jupiter*. To this hath beene added the golden Colossus, erected by the Babylonians 60. Cubits high, and the breadth of 60. Cubits, the greatest that ever was amongst the Pagans, and the most magnificent, and almost beynd beleefe : Our fayrest workes and wonders, compared to the fabricke of this universe, are but like mole-hils, amid the worke of Ants.

Q. When was the beginning of time?

A. Plato saith, when the world was made, and at the end of the same it shall cease to bee : in the meane time it consists of foure parts, as if it walked upon foure legges, Spring, Summer, Autumne and Winter: of which one writes,

Poma dat Autumnus formosa est

Q 2

mes-

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*messibus estas,
Ver prebet flores, Igne levatu
hiems.*

Englified :

Autumne brings fruits, and Sum-
mer ripes the corne,
The Spring brings flowers, in win-
ter cold is borne :
This with lesse sufferance wee
beare off all harme,
By keeping houses close and fires
warne.

*Q. What part of the yeere is it
that more feeds the eye than the
belly.*

*A. The Spring : but Summer
and Autumne both.*

*Q. What dead thing is that bu-
ries the quicke, so to keepe it alive
and preserve it.*

*A. Ashes, wherein fire is ra-
ked up.*

Caus Plin. Secundus the Wri-
ter of his naturall Hystorie, prying
too neare to see and finde out the
cause of the continuall burning of
the

the mountaine *Vesuvius*, was himselte choaked with fuliginous Ashes, and sulphurous vapours, in the yeare of his age, 56. *Anno Christi*, 82.

Q. *What Bird of all other is the hugest?*

A. The *Strutiocamelus*, which are found in *Affrica* of the bignesse of a man on horsebacke, and whole egges are a Talent weight.

Q. *What Bird of all other is the most just, and the most godly?*

A. The *Storke*: for she brings up her young with some kinde of Iustice, and shee is sayd to offer up the first of her young to God, by casting the first out of her nest: shee is a great destroyer of Serpents, and therefore in *Theffaly* it is as much danger to kill one of these Birds, as to kill a man.

Q. *May it be by any Art that a Chicken may be hatched without sitting upon?*

A. There bee some that have effected it by laying an egge in the sand,

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sand, or covering it over with warme dust in the Sunne, as likewise this thing is usuall done in other Countreies, by their skill; that is, by keeping alwayes to it a certaine temperate heat.

Symonides being asked how long he had lived, answered, a little time, but many yeares. Another being asked, answered, hee had beene borne but a yeare, but that beene oftentimes doubled.

Q. What is he that is said to till another mans ground, and leave his owne barren?

A. The Adulterer: Theoginis thus expounds it:

Est inuisa mihi mulier vaga, inersque m. ritus;

Alterius fundum quisq; arare cupit.

That Husband is no husband, but a Drone,
That tills anothers ground, and not his owne.

*A Spirituall description of seed-
time and barneſt.*

Saith a Father, When we conceive good desires, wee cast our seed into the earth; when we beginne good workes, it springs up; when we come to the perfection of good workes, we come to eare; when wee are accustomed therein, then we are come in the eare. I cannot yet make an end, for I have oft wondred that from the smallest seeds, for the most part, should spring the greatest trees; where in that smalenesse, so great a wonder should lye hid, where the root, where the barke, where the bowes, where the fruit, didst thou perceive any thing in the seed when it was cast into the earth? Is it not then as possible from the hand of that power, to re-unite us againe, being once something, as to make this great Tree cut of almost nothing: *Vni-*

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*ſt Deus ambo ſemel, Deus ambo
reum,*

*Huius ego vivus, mortuus, huius
ero.*

*Q. Were there Vines before the
flood?*

A. There were not, but immediately after : and the first In-
venter and planter, was *Noah* ;
and he was the first that taſted the
ſtrength thereof in the effect :
God in this creature, no doubt,
ordaining a ſingular benefit for the
comfort of man : of whoſe firſt
invention the Poets haue fabled
many things ; the vertues of it is
to comfort drooping ſpirits, pro-
cure ſleepe, and cauſe forgetful-
neſſe of euill : and therefore ſaith
Salomon, Giue ſtrong drinke to
him that is ready to periſh : It is
the preſerver of health, by com-
forting the naturall heat : It tem-
pereth chollericke humours, and
moderately taken, rejoyceth the
ſpirits : and it much commends
the

the goodnesse of God, that out of
such a dry and fraile plant, so ma-
ny precious vertues should accrew
to man; but by the abuse, all these
vertues are made vices: for God
was the Author of the Wine, but
the Divell of drunkennesse.

*Q. What is the reason that in
our Grandfathers dayes, and fa-
thers likewise, there were fewer
Vineyards, as many yet living can
testifie, and yet Wine and all things
cheaper?*

*A. Because Drunkennesse and
Gluttony was lesse common in
those dayes than now in ours. Of
Wine one thus further,*

*Vina parant animos, faciuntq; co-
loribus aptis.*

Cont.

*Vina parant Asinos, faciuntq; fu-
roribus aptis.*

*Q. What is the greatest wonder
in a man?*

A. His Conscience, which

Q5

can-

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cannot be removed ; for his heart may bee sooner pulled out of his belly than his Conscience, being of it selfe a thousand witnesses, as God himselfe a thousand Consciences, which at the last day will be in every one of us, guilty, the Judge, the tortor, the prison, to judge, to accuse, condemne, or acquit. An evill Conscience, saith one, is like a short bed, wherein let a man turne which way hee will, hee can finde no ease. *Nero* having slaine his mother, was continually tormented in minde, and that the first beginning of his terror. *Richard* the third of *England*, had such apparitions and terrors in his Conscience, after his murders, that he could not finde a minutes rest : A man may sooner sleepe on the top of the mast in a storme, than lodge in quiet with this unruly Chamber-fellow, it being to many the Hell before Hell.

Saith the Wise-man, A mans Conscience will tell him more
then

then seuen Watchmen on the top
of a Tower: and it is that from
whence all the beames of Reason
flow. *Erasmus* saith, as the Sunne
is to the world, that is reason in
man: for if the Sunne be clouded,
there is darkenesse; so if Reason
be ecclipsed, notwithstanding the
other senses, we differ little from
bruit beasts.

I remember I haue heard thee
speake before that the earth doth
wax old, doth it now worke the
same effect upon mans body, as in
former ages? and so *Virgil* de-
scribes men of his time long a-
goe,

*Qualia nunc hominis prodierit cor-
poratellus.*

And so likewise *Homer*, as oft as
he recites this clause, saith, *Vt nunc
homines sunt*; remembring the
former times; their length of
dayes, greatnesse of stature, and
the like: as one to that purpose
seemes to imply:

When

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When as the Age was long, the
 size was great,
 Mans growth confest, and recom-
 penc'd his meat :
 But now our longest times decay
 so soone,
 We are scarce our fathers shadows
 cast at noone.

*Q. What is the reason that in the
 holy tongue all the names of God
 end in the plurall termination, al-
 though they are joyned in the singu-
 lar verbe ?*

*A. This is a mystery, and so it
 is found every where, except in
 that one name of his Essence, Je-
 hovah, and this is the reason that
 the Hebrewes giue, because the Es-
 sence is one, though the persons
 three.*

*Certaine Diuine flowers of
 Saint Bernard.*

Behold, Lord (saith Saint Ber-
 nard) I doe not give what thanks
 I should, but what I can, which
 hast given me an Essence ; and a-
 bove

bove that, a vegetive life ; and aboue that, a sensitive ; and aboue that, an intellectuie ; and above that, a saving faith, which is the soule of my soule, and the reason of my reason: Lord, saith Saint Bernard, that thou hast made me, I owe my selfe to thy love, I owe all mee, and so much more then my selfe, by how much thou art greater than I, for whom thou gavest thy selfe.

The kingdome of God, *conceditur, promittitur, ostenditur, precipitur ; conceditur in predestinatione, promittitur in vocatione, ostenditur in justificatione, precipitur in Glorificatione.* The kingdome of God is yeelded, promised, shewen perceived ; it is yeelded in predestination, promised in Vocation, shewen in Iustification, received in Glorification.

Q: Whether are the positive, or the privative blessings of God more?

A. The privative blessing of God

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God are no lesse, if not more ; and yet there is few that takes notice thereon, as that we are not blind, nor dumbe, nor deafe, that wee live not in continuall darkenesse, &c.

His positive blessings are life, cloathing, health, and such like : of which there is neither number nor end of either.

Q. The Sea is an Element of wonders, are there Syrens or Mermaids therein ?

A. Syrens of ancient times were wont to be called the wonders of the Sea, and the monsters therein ; partly having a body of Fish, and the upper part flesh, and faced like a Virgin, singing sweetly, but deceitfully, thereby to circumvent and endanger the wandering passengers : By this deceit would our Ancestors note unto us the danger of pleasure : and yet there are that earnestly affirme, that there are such things in *re-crematura*. Saint Hierom moralliseeth,

lieth, that hastening towards our Countrey, wee must avoyd this Syren in what kind soever she allures passing by, with a setled resolution, that this enchantment pierce not our stopped eares.

Saith a Father, every Creature speakes unto us with three voyces: 1. Voyce receive a benefit, 2. pay thy benevolence. 3. Avoid punishment. The heaven saith, I give thee light in the day, that thou mayst worke: saith darkenesse, I spread my Curtaine in the night, that thou mayst rest. The Ayre saith, I nourish thee with breath: all kind of Fowles, I keepe at thy command: the water saith, I give thee drinke, I purge away all uncleannesse, and I preserve all my Elementary creatures to thy use, from the smallest minnum, to the mighty Whale. The earth saith, I beare thee, I nourish thee with bread and wine; I fill thy Table with all sorts of Creatures, and fruits. The second is a voyce of admoni-

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admonition, in which the world
saith, See man how he loved thee,
which made me for thee ; I serve
thee as thou servest him which
made both mee and thee. The
third voyce, the voyce of threat-
ning, where the fire saith, thou
shalt be burnt by me : the water
saith, thou shalt bee drowned by
me : the earth saith, thou shalt be
swallowed by mee, as some have
beene : and if thou lay by thy obe-
dience to him, wee put off all sub-
jection to thee.

Therefore, saith Saint *Gregory*,
all Creatures call upon man to
serve him, because hee is the
summe and epitome of all, and
that doe and pay thy due homage,
and all creatures shall willingly o-
bey thee.

Q. What is the Soule ?

A. It is a spirituall and reall
substance created by God to en-
liven the body ; and by how much
the heaven is more glorious then
the earth, by so much doth the
beauty

beauty of the soule excell the body; the immediate descent being from God, and not from the body: for the Wise-man saith, *Si cum corpore oritur, cum corpore moritur*: If it had his beginning from the body, then the bodies end would determine that, but after the soule once lives, it never dyes, it dwels in the body, and governes it, as the Pylot in the Ship, directing it from haven to haven: the Soule is all this while imprisoned in the body, and yet to it some bodies are pallaces to others streightned prisons: according as one writes one,

She who's faire body no such prison was,

But that a Soule might well bee
be pleas'd to passe

An age in her. And so further
speaking of the freedome of the
Soule in death, saith then,

Think that a rusty peece dischargd
is flowne

In

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In funder, and the bullet is his owne.

Q. Wherefore is the Soule of man called the Lanthorne of God?

A. For the Light that is infused into it by God, in whom all the Divine faculties dwell, and therefore for the most part is put for the whole man : for, *mens cuiusq; es est quisque.*

Of secret writings.

The Ephesians, *Act. 19. 19.* had certaine writing and magicall notes, which they used in every place, and alwayes came away victors : It was the Ephesians that used curious and unlawfull Arts, which when Saint *Paul* heard of them, and to that end wrote bitterly against them, they gathered their bookes together, and in open view burned them, which in estimation were worth fifty thousand

and peeces of silver.

Suetonius reports, in the lives of the twelve *Cæsars*, some Epistles of his to be so obscure and secret, that they could not bee read but by former Intelligence, for one letter went in the roome of another, as D for A, and so of the rest.

Q. What is the most faithfull messenger, and yet carries with it both reason and speech?

A. An Epistle or Letter : of which one writes,

*Discere fit charum, quamvis primo
fit amarum.*

But if Letters of secrecie shall be intercepted, then to prevent that, *Pliny* writes of an herbe called Goats Lettuce, which with the milke thereof writing on any ground-worke, or paper, and dust strewed afterward on, and dried, may be perfectly read.

Likewise to write with new
milke,

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milke, is a safe way, and deceives the eyes, putting but a little cole-dust upon it, and then what could not be seene before, is apparantly read.

Likewise to write with the iuyce of an Onion, being wet, may be perfectly read, and not before discerned : and this was practised by one of the gunpowder-Traytors out of the Tower, in a letter written to *Garnet* : the letter was common, for the body of it that was ordinary complement, but the margents contained the mysterie; so discovered and found out.

Q. What is that, the more feet it hath, the slower it goes ; the fewer, the more upright, and swift it walkes about the world, and hath twice ten hornes ?

A. A man not yet come to his Staffe.

Q. Whether is it better to bee sprung from good parents, or to bee good in ones selfe ?

A. To

A. To bee good, and not to
live by anothers blood, or fame.
according to the Poet :

*Miserum est aliena incumbere
fama.*

To live by others breath, I hold a
sickly state,
And if I were to chuse a wife, I
such a choyce would hate
As had not many living goods for
me to tast and see,
But onely such as now are dead in
th' ancient pedigree.

Q. What doe we most love, and
best esteeme ?

A. Those things we hardest at-
chieue : according to the Poet :

*Quod venit ex facili, faciles seg-
nesq; tenemur :*

*Quod spes, quodque metu tor sit ha-
bare iuvat.*

Englished :

But light wee reckon that wee
slightly gaine,

Valuing

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Valuing the subject as it costs us
paine.

*Q. What small garment is that
which is made of cheape wooll, and
yet of most incomparable price?*

A. The Episcopall Robe,
which was used to be given *gratis*
from the Antients, and of it selfe
is of small value, yet now with the
enchanted Roses, the *Agnus Deies*
the Apostolicall *breves*, the exor-
cises, swords, and wooden cros-
ses, it costs many thousands before
it sits on the Popes backe.

The Pope saith, that for Lay-
ickes to read the Scriptures in a
knowne tongue, is to set pearles
before Swine.

*Q. What was the most mon-
strous Embassage that hath beene
heard of?*

A. An Embassage came to
Rome by three Embassadours, the
one whereof was troubled with
the Gout, the other with wounds
in his head, and the third with
tremor

tremor in the heart : which *Cato* observing, said to the Senate laughing, Here is an Embassage come without head, or heart, or feet.

Q. Why hath God given us two of all members of the body?

A. That if by any accident the one faile, it may bee supplied by the others helpe, and therefore wee haue two hands, two legges, two feet, two eares, two eyes, but but one Soule, to shew the incomparable value thereof, that it is more worth then all the world : for what shall a man giue for the ranfome thereof.

Q. Whether is the lighter plague, that of the Sword or of the tongue?

A. That of the Sword, for that onely wounds the body, but this the soule : the tongue is, many times, accessory to murder, stirres that fire, that nought but blood can quench. Saint *Bernard* saith, the detractors tongue is a three-fold

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fold lance, that at one blow wounds three, the speaker, hearer, and him that is detracted: further hee saith, the Detractor hath the Divell in his tongue, the hearer in his eare, the consenter in his heart: it is sayd, betweene the heart and the tongue there should bee a marriage; for it is *Verbum in corde*, before it bee *Verbum in ore*: and those words that are spoken by the tongue, without the consent of the heart, are said to be conceived in Adultery.

Q. Whether is our Country, or our parents to be more honoured?

A. It is the answer of a Wiseman, that our Countrey; that our Countrey was before our parents, and therefore first to be honoured.

Q. May it be one Ship should compasse the whole world?

A. That with wonder have our eies beheld in our noble Countreyman *Drake*: and so hath the sound of the Gospell gone over the

the whole world, so that now we beleeve the end of the world not to be farre off.

The number of 40 is a time re-
 Epkeable in holy Scriptures for
 penitency and affliction: for 40
 dayes Christ fasted for our sinnes,
 40 yeares wandred the people in
 the wildernesle, 40 dayes had the
Ninivites to repent, 40 dayes
 continued the waters of the flood,
 &c.

*Q. Doth money make a rich
 man?*

A. It doth not, but the con-
 trary; for that is never too little,
 that is enough; and there is never
 enough where there is not con-
 tent, though too much; for our
 happinesse or infelicity is of our
 owne making.

*Q. When doe enemies profit us,
 and friends hurt us?*

A. That is done so when as an
 enemy justly reprehends us, it pro-
 fits; but when a friend fallly prai-
 seth us, it hurts us.

R

Q. of

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*Q. Of what Nations consisted
the foure Empires ?*

*Affirij primi regnarunt, postea Persae
Post Persas Graci, Germani n^o dominantur.*

Englisbed :

*The Affirian first, the Persian then
began ;*

*The Gracian next, the German
now the man.*

*Q. Of what estates consists the
Columnes of the Roman Empire ?*

*A. Of 4 Dukes, 4 Marquesles,
4 Landgraves, 4 Burgraves, 4
Earles, 4 Barons, 4 young Lords,
4 Knights, 4 Citizens, 4 Pages,
4 Clownes.*

*Q. What was the Answer of that
cowardly fugitive ?*

*A. That he had rather laugh
in health after his flight, then be
praised, being dead, after the bat-
tell : one said, for his enemies
flight he would make him a silver
bridege.*

Q. whe-

Q. Whether is it more easie to judge betweene enemies or friends?

A. Bias was used to say, that hee had rather judge betweene Enemies; for betweene friends he should get an enemy, but betweene enemies, a friend.

Q. Where is it that no man is counted evill, but hee that doth no evill?

A. In the company of the wicked, theeves, robbers, and the like.

Q. Who are those that live and speake after their death?

A. Learned and godly Writers, as the Poet will tell you:

Vivere post obitum doctos vis nosse viator,

Quod legis ecce loquor, vox tua namq; mea est.

Know that our Learned Writers
dead and gone,
They have two liues, where other
have but one.

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Q. What is the true use of all learning?

A. To make a ladder to mount thee up to heaven : for otherwile, if a man had all Sciences, *ad unguem*, all Languages *ad verbum* ; if a man had all the learning in *Plutarchs* Volumnes, if these gifts and knowledges to himselfe did not teach him to bee more than a man, to reach nearer to heaven, all these were but common benefits.

Aristotle being about to dye, certaine of his Disciples standing about him, thus commended his soule, Now hee that receives the soules of all Philosophers, receiue thine. *Severus* the Emperour, about to dye, said, I haue beene all things, and now shall be nothing.

Q. Who was hee, that the same moment he was buried, was againe revived, and came forth of his grave?

A. A certaine man buried in that Tombe where the Prophet was,

was, touched but his bones, and
was revived thereby, 2 King. 3.
21. Eccles. 48. 2.

A wonderfull Epitaph set up, in
Bononia apud Spingeides, or Spinx
in which, according to the opinion
of learned men, there lyes more
wisdom then is compiled in ma-
ny bookes: and so it followes,

Elia Lelia Crispis, neither
man nor woman, nor *Androgina*
neither mayd, nor young man,
nor old woman, neither chaste nor
harlot, but all, was taken away,
neither by hunger, nor sword, nor
poyson, nor fire, nor plague, but
by all; and hee is neither in hea-
ven, nor the waters, nor the earth,
but every where.

Lucius Agatho Priscus, nei-
ther husband nor lover, neither
necessary nor deseruing, neither
laughing nor weeping, neither
Mountaine nor Pyramid, nor Se-
pulcher, but all, knows and knows
not who put her there: *eos qui vo-*
let consular, for none but *Oedipus*

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can this interpret.

Q. Doth education alter nature, or not?

A. It doth, as it was sufficiently experimented by *Lycurgus* two dogges, the one sprung from a good breed, and hunters kind, the other from a worse race, but better brought up and exercised in hunting, whilst the other was brought up at home, and pampered in idlenesse: now after this, there is a game set before them out of the Forrest, and a service of meat; this household-dogge he forsakes the game, and falls to his porridge, the other, he beares all over to follow the game: and herein is the difference of Education tryed, as may well appeare to be a new nature: likewise this is found true in the practice upon better subjects.

Cleanthes being asked the difference betweene Logicke and Rhethoricke, first hee shewed his clouched hand, and then by and by

by his open hand.

Stobæus sayth, Deliver not in many words a little, but in few words much.

Ernesius counsell to his friend.

Take heed thou requirest not great things in thy suit, lest hee to whom thou suest may doe it, but with some vexation to himselve; or if he deny it with sorrow.

Q. What is that which though contained in a small circuit, yet with her voracity, keepeth, snatcheth, and deuoures all things?

A. The stomacke, which if it wants naturall food, cuts sharper than a Razor, will breake stone-walls, will compell a man to eat Cats, Dogges, Leather, or the most vildest things that are, as hath beene experienced in diuers sedges and famines, where a mouse hath beene sold at weight of silver.

Q. Amongst Saint Pauls many
and

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and Divine Epistles, which doe you account the most excellent?

A. Holy, and lively, and heavenly are all; for he learned wisdom out of the third heavens: but yet to mee, of all the other, those which he wrote, being in bonds, to the *Ephesians*, to *Timothy*, to the *Colossians*; like that Noble Souldier that maintained Christs cause the more valiant before his Enemies, and in the midst of them, so did this Christian Champion: So hee begate *Onesimus* in bonds; for though hee was captive, the word of God was free: for hee reserved both a liberall tongue, and a plentifull stile.

Q. *What is the most guilty part of Time?*

A. Opportunity: which if neglected, maketh the best thing unrespected, according to the Poet:

Like

Like to a poore man so befriended,
Or Summers Chimneys, Winter ended;
Or like to Souldiers, warres being done,
Or like to Dogges, their races runne,
Or like to beauty wrinkled old,
Or like a secret knowne, and told,
So Time of all the dearest cost,
Not taken by the fore-top, lost.

And for the guilt, another thus,

O Opportunity, thy guilt is great,
'Tis thou that executes the Traytors treason,
Thou setst the Wolfe, where hee the Lambe may get,
Whoever plots the sinne, thou points the season:
And in thy shady cell, where none may spy him,
Sits sinne to seize the soules that wander by him.

Thou

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Thou mak'st the Vestal violate her
 oath,
 Thou blow'st the fire when tem-
 perance is thaw'd,
 Thou smotherest honesty, thou
 murderest truth,
 Thou foule abettor, thou notori-
 cious baud :
 And to expresse thy nature here in
 briebe,
 Thy honey turnes to gall, thy joy
 to griefe.
 When wilt thou be the humble
 suppliants friend,
 And bring him where his cause
 may be obtain'd ;
 When wilt thou sort an howre
 great strife to end,
 Or free the soule that wretched-
 nesse hath chain'd,
 Give Physicke to the sicke, ease
 to the pain'd ?
 The poore, lame, blind, halt, creep,
 cry out to thee,
 But they ne're meet with Oppor-
 tunitie, &c.

Q. Why

*Q. Why is the earth barren of
grasse, where richest Mines of
gold and silver lye under buried?*

*A. Because wise Nature hath
lock'd up and covered deep those
mettalls which shee fore-saw
should hereafter trouble the world,
and made the Carpet that cove-
reth them, as barren as the brest
of some of these unprofitable rich
Jaylors.*

*Q. What was Diogenes reason
wherefore he counselled his friend
not to lend money?*

*A. Because, saith hee, if thou
lend, thou shalt not receive again ;
if thou doe, not so soone ; if so
soone, not so good; if so good, then
thou lovest a friend : To this pur-
pose agrees the old saying,*

*I once had mony and a friend,
And joy'd them both together,
I lent my mony to my friend
At need to doe him pleasure :
His need supplied, hee sleighted
mine,*

And

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And did not backe repay
The money at his pointed time,
And at my fixed day.
I fought my money of my friend
He paid it backe in hate;
My money had I lost, my friend,
And now repent too late.

FINIS.